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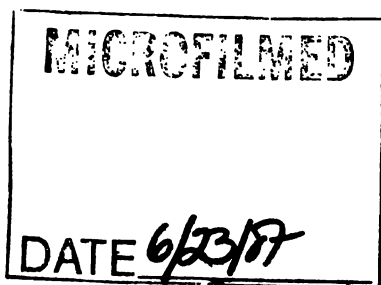
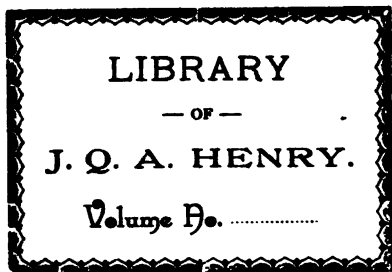
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THE
GRAVES--DITZLER:

OR,

GREAT CARROLLTON DEBATE.
CHURCH OF CHRIST, 1

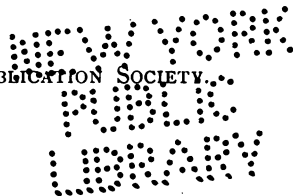
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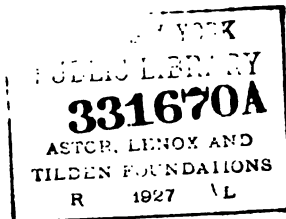
J. R. GRAVES, LL. D., and JACOB DITZLER, D. D.

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PUBLISHER'S INTRODUCTION.

Men are confused and bewildered. Those who thought to lead them seem to have been without light. The world to-day is in doubt, else in this age of human progress, there would be no need of this discussion.

Is the Methodist Society at Carrollton a Church, or a branch of it? That it is the part of a great denomination none will question.

Methodism has inspired great effort in the work of evangelization. She now commands an able and learned ministry. She has marched along in line with civilization for a whole century, until now she has reached the ends of the earth with her influence. She has left behind her colleges, and church buildings, and worshiping assemblies, and many other monumental evidences of consecrated effort and largely productive labor. Whatever may be said of Methodism as a system, every one must admit that in the line of work she has chosen for herself she has been grandly triumphant.

But a great many other denominations can lay claim very justly to all these advantages. And the truth is, they all claim to be Churches. Is this claim just, or founded in fact?

Since all these bodies are strikingly unlike each other, in both faith and organic character; and of necessity hostile one to the other, the science of ecclesiology, as discussed in this volume, can but be deeply interesting to every thoughtful mind.

Every man on coming to the blessed Saviour, must decide between these claimants. He must join some one of these bodies. And since they are all totally dissimilar, it follows that either none of them can be called Churches, or that one only can be regarded as such. Where all are unlike each other, it is impossible that more than one should be copied after the divine model. Which one is that? This is the question which every new convert has to settle. It is hoped that this book will help him in his search for the true Church of Christ.

Nor can we regard this question as a matter of minor importance. It is the duty of saved ones to go, not into other organizations, but into

Christ's own Church ; the one which he established, to which he committed the ordinances, and in which he reigns as head and Lord over all.

A Church of Christ, with its gospel, and songs of praise, and piety, and love and fellowship ! There is nothing like it on earth. Its beauty is matchless. Its glory is supreme. It lies out near to heaven, and is often the gateway to that bright world. Is that Church composed of Methodists ? Where is the Church ? What is its name ? What does it believe ? Where can men find it ? This book is printed in a separate volume to help settle this question.

And we pray that, as a light, it may lead all true Christians away from men-established Societies, into the true and blessed fold of Christ, and that to the honor and glory of God's holy name.

W. D. MAYFIELD.

MEMPHIS, May 10th, 1876.

THE
GREAT CARROLLTON DEBATE.

FOURTH PROPOSITION.

THE METHODIST EPISCOPAL CHURCH AT CARROLLTON, MISSOURI,
POSSESSES THE SCRIPTURAL CHARACTERISTICS OF A CHURCH
OF CHRIST, OR A BRANCH OF THE SAME.

DR. DITZLER Affirms.
DR. GRAVES Denies.

[DR. DITZLER'S OPENING SPEECH.]

GENTLEMEN MODERATORS :—It will sound strangely in the ears of intelligent people everywhere, that we should be called upon to affirm such a proposition for serious discussion. A hundred years hence the discussion of to-day will be read with the same curious interest with which we read of the witchcraft at Boston, at Salem ;—of the superstitions that sent Mrs. Hutchinson to the wilderness, and that made Tam O'Shanter a rich and readable burlesque. It is a shame and disgrace to the Baptists of the South and West that such superstitions and bigotry should cling to them in the last quarter of the nineteenth century. But I have learned by personal observation, as well as reading, that the great body of Southern and Western Baptists profess to believe the negative of this proposition. Dr. Graves is pre-eminently the soul, the inspiration, and, of course, the ablest defender of their position.

This brings up the question of the church, already disposed of on Infant Baptism. A vast amount of matter there in my first two speeches, would belong here, but need not be repeated, yet remembered and accepted as a basis—the point of departure.

We shall present our argument then, with the solid and never assailed facts already put in evidence in the second proposition, addresses 1 and 2, accepted by you, my auditors; and then proceed with the following facts:

1. God has a people whom we call "The Universal Church"—all in heaven and earth who are in a saved relation to God, through Christ—who, were they to die as they are, would be saved. Heb. xi, entire, compared with xii: 1, 2, 22; Eph. iii: 14; Rev. vii: 9-14; xxi: 2, 3, 4.

2. The invisible church on earth—all who are in a saved relation to him—whose names are in the book of life. This was elaborately proved under the second proposition. We add the following additional proofs;

1. The New Testament everywhere shows that all aliens, or sinners, are made members of his church by virtue of spiritual renovation, in the act of which they are adopted into his family, household, which is the church of God. (1). The church is thus designated as a Flock, Sheepfold, with Christ as Shepherd; and all who have their spiritual food, protection and safety in him, are recognized as equally of this fold. John x: 1-16; Acts xx: 28-29, &c. Christ is the door, John x: 9, not baptism. (2). The church is represented as the body, Christ the head, and all who come into it from the state of aliens come in by the adopting Spirit. Eph. i: 22-23; Col. i: 18-24; Rom. xii: 4-5; Eph. iv: 16, &c., tell you that Christ is the head of the body, the church—head over all things to the church, which is his body. All who are in fellowship, in communion with Christ, spiritually, are of this body. But how do these parties come into this body, his church? 1 Cor. xii: 13—"By one Spirit are we all baptized into One body."

3. 1 Cor. x: 17 shows the same truth. "For we, being many, are one bread (one element unbroken), and one body: for we are all partakers of that one bread"—Christ. See verses 2 and 3, also. All who spiritually partake of Christ the bread from heaven, John vi: 48, 50 and 51, all who eat thereof by faith are one bread, one undivided church—one body—one family, one household, one sheepfold.

4. The church is represented as embracing all who are

sanctified or saved. 1 Cor. 12—"with all that in every place call upon the name of Jesus Christ," "all who are sanctified in Christ Jesus." They are of the church.

5. The church is called household, family, and all who are regenerated, born of the Spirit, are thereby adopted into the same, 1 Tim. iii: 15—"in the household (*oiko*) of God, which is the church of the living God." How are we brought into this household? Eph. ii: 19-22, tells us we come into the household of God, as foreigners, aliens,—into the building, the holy temple "through the Spirit."—All who "walk in the steps of that faith of our father Abraham which he had, being yet uncircumcised," Rom. iv: 12, show that no ordinance, or outward form, makes us members of Christ's family or church, but faith in Christ. Hence the oneness of the church consists only in those fundamental principles that are in all ages, to all responsible moral beings, the condition of salvation, and hence never change—are unity—one. Hence Rom. viii: 14, "As many as are led by the Spirit of God, they are the sons of God. For ye * * have received the Spirit of adoption. * * * The Spirit itself beareth witness with our spirit that we are the children of God, heirs of God." Here all who have the Spirit are sons, children, heirs of God, joint heirs with Christ. But God's children, sons, heirs, adopted, are his household, family. But he says the family, the household of God, is the church of the living God; 1 Tim. iii: 15. He says the flock of God, is the church; Acts xx: 28-29. We could extend these arguments almost endlessly, but these are enough, and such as Dr. Graves will never attempt to answer.

The truth of this is conceded by all enlightened Baptists of the East, and all of a former day. Prof. Ripley, who has no superior in the Baptist Church in Europe or America, says: "Those communities of Christians who have abandoned the primitive practice in respect to baptism, are churches, not in a state of order, so far as the positive ordinances * * are concerned." Baptist Library, vol. iii: p. 214.

John Bunyan: "The whole church. This word comprehendeth all the parts of it, even from Adam to the very world's

end. * * Now that baptism makes a man a member of this church I do not yet believe, nor can you show me why I should." Complete works, 879. That is and has always been exactly my position. So Roger Williams, Clarke, Backus, Benedict and all the best scholars of the Baptist church always held, and all the best historians among them know that all this parade about succession, that old woman they have hid in the wilderness, not the pure one of Scripture, is a bastard, a fiction, a myth, without one word of reason, Scripture, history, truth, or fact in its favor—gotten up by such pernicious and vicious writers as Orchard, who falsifies all history, misquotes all records and facts as wholes, distorts, and makes all history a huge burlesque, to impose on the ignorant. Even Benedict, after a course he is ashamed of, never puts it in his own hand, but in quotations, and Ford, Dr. Cramp and all, have to fall back on "principles" as the only reliable thing at last.

2. We next show that church existence, hence church oneness—unity—consists not of, depends not on, ordinances, ritualistic services—never did—never can.

1. It consists not in a succession of ministers in lineal connection or dependence.

(1) For ages the head of the family was priest, or minister, even till Moses. Each father was a priest, was the expounder of verity, minister. (2) From Moses there was a regular line of ministers, yet often interrupted by violence, conquests, invasions, civil wars. Along beside it, (3) God raised up extra ministers, the prophets, taken from the fields of labor, the vineyard, the pasture or the plow. Here is no lineal connection. The call or appointment of heaven is sufficient. (4) John the Baptist and Christ are vastly different in their ministry, and all the sacred writers, Matthew, Mark, Luke, John, Paul, Peter, take special pains to point it out with emphasis—one baptizes with water—the other with the Spirit—with fire, telling of purity. One baptizes "unto repentance." The other baptizes those who have repented, believed on him—"thoroughly purges his floor." This brings out the fact,

2. That it consists not in ordinances.

(1) This has been established already by establishing the

opposite truth—that the Spirit adopts us into the church when it begets in us the principle of sonship. (2) For over two thousand years there is no record of outward ordinances as a ritualistic service, circumcision being the first recorded as commanded, in Abraham's day. Gen. xvii: 11-14. (3) It was purely symbolic. Gen. xvii: 11; Rom. ii: 28-29; iv: 11; Col. ii: 11, &c. (4) Circumcision was suspended forty years in the wilderness, no one circumcised. Yet the word church, is constantly applied to them during that time by Jehovah. So Stephen, Acts vii: 38. (5) When baptism came in, Moses baptizes Aaron and his sons, but who baptized Moses? Who baptized John the Harbinger? (6) In the Mosaic day, the ordinances came in gradually through a series of years—many years. Was it no church till all these were completed, or on what proportion or part of them did the existence of the church depend? (7) So as to Christ. He gradually reformed, restored, built up, purified, elevated. The Lord's Supper came in before crucifixion. Baptism ordained forty days after the resurrection. Gentiles brought in eight to ten years after Pentecost. Certain meats, customs, old ordinances done away years after Gentiles are brought in. Acts xv and xxi entire, with Gal. iii entire. The apostolic church practiced infant circumcision during the entire apostolic age. Here we see how gradually changes all came in. Paul was found "purified in the temple" as late in apostolic history as Acts xxiv: 18. All these facts, that could be multiplied indefinitely, utterly destroy and grind into dust all Baptist and red tape theories of church existence.

2. Hence church existence depends alone upon the regeneration and adoption of aliens into God's spiritual family of the saved, they are added to the Lord—the Lord adds them. Acts ii: 47; v: 14. And its oneness consists in the unchangeableness of the principles by which people are saved.

The essential principles of salvation have been the same, always, since the fall, and have reigned through all dispensations, and constitute the oneness of God's church in all time—through all dispensations. See further, Gen. vi: 3-5; xv: 6,

with Rom. iv: 3-11; Is. liii: 4, 5, 6, 10; Ps. li entire; Is. i. 16-18; iv: 4; Heb. x: 38-39, continued to xi entire, xii: I, 2, 22; 1 Tim. i: 5; 1 Pet. i: 9; Rom. xiii: 13; xiv: 17, 18; with 1 Cor. x: 2-3; Deut. vi: 4-5; Mark xii: 28-33, &c., &c.

3. In the Old and New Testaments, any number of those parties who are in a saved relation to God, could, and did associate themselves together, organize themselves, if you prefer, unite together, and worship, administer and receive the proper ordinances of God's appointment, and they were a visible church, a congregation. To such association of them, Christ refers: Matt. xvii, 17-20; the apostle John, Epistle 3d, verses 9 and 10; James ii, 2, etc.

Now, baptism does not initiate into, or make the parties members of, such local congregation.

1. The Bible nowhere teaches it. Let the place be found. Of what local church was Philip, and of what local congregation did his baptism make the traveling Eunuch a member? Did Ananias make Pual a member of his congregation when he baptized Paul, or Peter constitute Cornelius and his house members of the church at Jerusalem, or of Joppa, where he was lodging? Of what local congregation did the Baptist make Christ a member, or John the multitudes of his baptism? You see how infinitely absurd the Baptist position.

The voluntary action of a man, and the concurrence of the congregation, constitute the man a member of the church or local congregation; not the baptism. This is effected in most cases among all churches of the land, by letter in many cases; by a vote in absence of a letter often, he applying, they thus concurring. Let us suppose a case, to see how absurd is the initiatory theory. Suppose some member who stands high in your church accuses a prominent member of vicious, wicked words, and deeds. He is arraigned, tried, expelled. Is he now a member of the local, visible church? No, he is expelled—is clear out. So we find 3 John, verses 9 and 10—one who is ever wicked, expelled the good members by his vast influence. Well, now the accuser after a year or so dies, confesses he lied—slandered the one you expelled. The expelled man remains pious, all proofs thereof are evident. What

do you do? By a unanimous vote you restore him—make him a member of your church—of the local congregation. We could explode, by many facts and practices well known, all these old dark age superstitions about initiatory rites, etc. We hold this to be the great underlying principle of our church action—that as they are members of Christ's invisible church, are in being, so they can assemble, baptize, administer the Lord's Supper, ordain ministers, etc. All churches at some period have acted on this principle—Catholic, English, Episcopal, Baptist always did, till this wild heresy got into the heads of a part of their leaders, Methodists, Lutherans, Presbyterians, Disciples. It is the truth they all fall back on at last. Baptism is no more necessary as an absolute condition of membership, than is the Lord's Supper. Both are to be administered rightly, properly. To refuse any of our important or solemn duties is to rebel against God and forfeit his favor and consequently our spiritual fellowship, wherein we lose the grand right and titles to visible or outward fellowship, membership. In this position, Revelation, Reason, universal and necessary Practice all harmonize, and in no other. Hence, this congregation of Methodists in Carrollton are a part, a branch of Christ's church.

They are all baptized, even if it depended on that, by the primitive, apostolic mode—all is right any way.

Let us glance now into Apostolic history, and see whether our view is supported, or the congregational views of the Baptists, together with a repudiation and destruction of the old church, with the organization of a radically different one.

1. From Moses till Christ, the church was not congregational. This will not be questioned. While they, just as Presbyterians, Episcopalians, Methodists had their visible assemblies, synagogues and temple worship the church was a unity—one. See Numbers, xxvii, 15-23; e. g.

2. Christ and John found it thus.

(1) Let it be pointed out now where John ever organized separate churches; (2) on a congregational basis; (3) separate from the Jews. Dr. Graves has admitted (Prop. 2.) that John never organized a church—that in fact none existed in his day.

3. With these facts settled, where did Christ, in his day, organize and officer congregations? Find it if you can. No effort has been made, not even where infant baptism demanded that such effort be made if it could be, to get rid of the oneness of the church. Well does Bunyan, the great Baptist, say, "John gathered no particular church." Complete Works, 829, "Reason of my Practice." Nay, Christ uses the term church once in its full sense, Matt. xvi, 18; twice in its limited sense as a local congregation, Matt. xviii, 17. During all Christ's sojourn he never organized those who believed on him; those whom he pardoned and blessed, into separate existence as churches or congregations any more than did John.

4. In apostolic times the facts are plain—the records simple. (1) All who finally at Christ's crucifixion, had rejected him, who had failed to receive him, they were put on a level with all Gentiles, from the day of the crucifixion and resurrection, all were placed on a level, (Eph. ii, 16 and 22; Rom. iii, 1 and 9; xi, entire; Acts ii, 39; x, 34 and 35), and had to come in as all Gentiles did. (2) Acts i, 23–26, as a whole, the apostles elect one in the place of Judas, and not on the congregational basis. They ignore such a thing, know not of it. (3) Acts ii, 4–11, that great body from every nation under heaven, on whom with the apostles, the Holy Spirit falls, to "them" the three thousand converts, verse 41, "are added." Where is the new congregation, with officers, etc., appointed. They "continued in the temple," verse 46, "daily." (4) Acts vi, 1–4. "The multitude of the disciples" were called in with "the twelve" apostles to look out seven proper deacons "whom we may appoint." Here is an utter opposition to all congregational ideas.

Instead of each separate congregation electing its deacons, etc., here the apostles all, and the brethren as a whole do it. and "appoint" them. (5) So Acts viii, 6–8, 12–14, the apostles that were at Jerusalem send Peter and John to Samaria to Superintend matters, on the same principle. (6) Acts xi, 1, 2, 5, 18, 22, the apostles and brethren that were in Judea, take charge and cognizance of Peter's course in the house of Cornelius; x, 38–47. (7) Philip (Acts viii, 38) is on the same

principle. (8) Acts xv, 1, 3, 19, 22, 24, 28, 36, show that the apostles and elders at Jerusalem legislate for the whole body of congregations. So we could trace it all the way through. The true position is, therefore, to avoid in church government central power on the one hand, and mobocracy, i. e., no government but the overbearing, undefined, unrestrained power of a majority, unchecked by limitations and restrictions, on the other.

Methodism has most beautifully, like the apostolic church, taken this happy middle ground. Hence her grand success.

IV. We next refer to those Scriptures that tell us "by their fruits ye shall know them." By this shall they be known as His disciples. This leads us to trace the origin of the Methodist church. To do this we must take a correct view of the religious and spiritual condition of England and the American colonies in the eighteenth century. After the long civil wars of Europe in the seventeenth century, the Protestant churches exhausted themselves in the fierce conflicts of half a century to a century. In the civil conflicts under Charles I. and Cromwell, in which Presbyterians, Episcopalians and Independents mutually destroyed each other—the age of Charles II came on in 1661—"a period of wild and desperate dissoluteness followed."

The age of Charles II came on. "A period of wild and desperate dissoluteness followed. . . . In London the outbreak of debauchery was appalling. The character of the drama became conformed to the character of the patrons." "All professions of piety were treated by the rule of courtesy." It was doubted by the leaders of fashion and by the pet poets whether there was such a thing as virtue in the world. Macaulay says: "Profligacy became a test of orthodoxy and loyalty—a qualification for rank and office. A deep and general taint infected the morals of the most influential classes, and spread itself through every province of letters. Poetry inflamed the passions; philosophy undermined the principles; divinity itself, inculcating an abject reverence for the court, gave additional effect to its licentious examples." "In the fashionable libertinism there is a hard, cold ferocity, an impudence, a lowness, a dirtiness, which can be paralleled only among the heroes and heroines of the filthy and heartless literature which encouraged it." The dramatists of the Restoration, 1660-1688, far exceeded Beaumont and Fletcher in wanton innuendoes and allusions. The age of Louis XIV in France was not more depraved than that of Charles II in England. "They everywhere confounded free mental vivacity and the coarsest licentiousness. . . . After all

we know of the licentiousness of manners under Charles II, we are still lost in astonishment at the audacious ribaldry of Wycherly and Congreve. Decency is not merely violated in the grossest manner in single speeches, and frequently in the whole plot; but in the character of the rake, the fashionable debauchee, a moral skepticism is *directly* preached up, and marriage is the constant subject of their ridicule.' Such was the corruptness of the times when Protestantism had to emerge from the Papacy. These writers elevated their genius to the work of clothing those women, whose licentiousness was at once revolting and unblushing, in the most attractive virtues, as possessed with every grace of demeanor, beauty, wit and taste. In "The Plaindealer," "Country Wife," "The Old Bachelor," "Love for Love," and "The Way of the World," we behold all these dark pictures. They fill the pages of Wycherly, Congreve, Vanbrugh, Farquhar, Dufey, Dryden, Cibber, Steele, Etherage and Smollet. The language of these men is too indecent to be quoted on the questions in hand; but the *moral* that closes one of the above plays ends thus:

"What rugged ways attend the noon of life!
Our sun declines, and with what anxious strife—
What pain we tug *that galling load—a wife!*"

The moral of "Love for Love" is—

"The miracle of to-day is that we find
A lover true, not that a woman's kind."

It was no better in other parts of Europe. The writings of Calderon, Lope de Vega and Cervantes abundantly confirm this. Ethrage's "She Would if She Could," Dryden's translation of the Fourth Book of Lucretius, and Wycherly's "Country Wife," received the imprimatur of the licenser. And these were the very days when the Wesleys were beginning their assaults upon an idle priesthood and a dying Church. Wycherly died, 1715; Congreve died, 1729; Methodism began, 1739. Schlegel writes: "It is a remarkable phenomenon the *causes* of which are deserving of enquiry that the *English nation*, in the *last half of the eighteenth century*—the very days when the Wesleys were in the zenith of their zeal and power—passed all at once from the most opposite way of thinking to an almost scrupulous strictness of manners in social conversation, in romances, in plays and in the plastic art."

This state of morals was bad enough; but, as might have been inferred, to this state of morals and morbid inactivity the morals and teachings of the clergy conformed. This is seen in all the literature just reviewed. Preaching was a cold, lifeless performance. It had no feeling—no emotion. It was without earnestness and without sympathy. They denied the fundamental principles of Christianity. Natural religion was their favorite study. Collins and Tindal denounced Christianity as priestcraft; Whiston pronounced the miracles of Christ Jewish impositions; Wollaston declared them to be allegories; Toland assaulted Christianity and contended for Pantheism; Lord Herbert, Mandeville, Earl Shaftsbury (1713) Morgan Chubb, Dodwell and Bolingbroke, all wrote with vigor in favor of the wildest theories. In 1740, the year after Wesley began to preach as a Reformer, Edelmann and Reimarus introduced Deism into Germany,

where it developed into rationalism, and has been productive of untold harm, threatening to overthrow Christianity where the Reformation began. Knutzen and Dippel assisted in this fanatical assault on religion. Arianism and Socinianism were openly avowed and defended by such men as Priestly, Samuel Clark and Whiston. In Rousseau's day the Geneva divines refused to answer whether Jesus Christ were God. As late as 1790, the words "in Christ"—*en christoo*—were reduced to a mere profession of the doctrine of Christ. In 1817 the venerable Society of Pastors enacted a law that every minister would be required, at his installation, to promise that he would not discuss certain principles of Calvinistic orthodoxy. This shows how distasteful were many of the principles held forth by the Church.

Even the most rigid churchmen present the state of morals among the clergy as most deplorable. Bishop Burnet, in the seventieth year of his age, says: "I cannot look on without the deepest concern, when I see the imminent ruin hanging over this Church, and, by consequence, over the whole Reformation. The outward state of things is black enough, God knows; but that which heightens my fears rises chiefly from the inward state from which we have unhappily fallen." Of the clergy he says: "Our ember weeks are the burden and grief of my life." He says the ministers were unacquainted with the Scriptures, and did not even read them. Nay, he declares they "were the greatest strangers to the easiest part of knowledge," and never "read any one good book." Watts says: "There was a general decay of vital religion in the hearts and lives of men;" that this declension of piety and virtue was common to Dissenters and churchmen, and that it was a general matter of mournful observation among all who lay the cause of God to heart. He urged that all should do what they could for the recovery of a dying religion in the world. It was complained that "vital religion was lost out of the world." Dr. Guiso said: "The present modish turn of religion looks as if we had no need of a mediator. . . . The religion of nature makes up the darling topics of our age; and the religion of Jesus is valued . . . only so far as it carries on the light of nature. . . . All that is restrictively Christian, or that is peculiar to Christ, . . . is waived, and banished, and despised!" Archbishop Secker, a man venerable and learned, complains that, "In this we cannot be mistaken; that an open and professed disregard has become, through a variety of unhappy causes, the distinguishing character of the present age." Again: "Such are the dissoluteness and contempt of principles in the higher part of the world, and the profligacy, intemperance and fearlessness of committing crimes in the lower, as must, if this torrent of impiety stop not, become absolutely fatal. Christianity is ridiculed and railed at with very little reserve, and the teachers of it without any at all." It was taken for granted that Christianity was fictitious, and that the subject was no longer open to discussion. It was a "principle subject for mirth and ridicule." Southey, and Leighton, Archbishop of Glasgow, 1684, agree with the above, and declare that the Church was a fair carcass without a spirit. Taylor, a violent antagonist of Methodism in the Episcopal Church, admits that when Wesley

rose, the English Church was "an ecclesiastical system under which the people of England had lapsed into heathenism, or a state hardly to be distinguished from it;" and that "the languishing nonconformity of the last century—Dissenters—was rapidly in course to be found nowhere but in books." Hannah Moore writes in the same strain. Some idea may be formed when one of the brightest intellects of the age, and a Dean of the Church, employed his time in writing the adventures of Gulliver. Such ecclesiastics as Dean Swift and Sterne were given up wholly to wit and ribaldry. These witnesses were not of the Puritan stamp. It is the complaint of those of whose want of piety Puritans would have complained. Of the idleness of the Episcopal clergy, and their utter neglect of the Irish, Macaulay writes: "The English conquerors, meanwhile, neglected all legitimate means of conversion. No care was taken to provide the vanquished nation with instructors capable of making themselves understood. No translation of the Bible was put forth in the Erse language. The government contented itself with setting up a *vast hierarchy* of Protestant Archbishops, Bishops and Rectors, who did nothing, and who, for doing nothing, were paid out of the spoils of the Church." They passed their lives in remote manor houses, drinking ale and playing at shovel-board.

At this very time, when infidelity was everywhere triumphant in every form, active and vigilant, Catholicism was speedily and triumphantly recovering her loss, and from the wounds inflicted by the Reformation. In 1559 St. Xavier went to India and established the Romish religion. In South America they had missionaries among the Spanish along with Pizarro. Their priests were to be found following the conquests of every adventurer, and in the wigwams of the savages of both North and South America. They spared no pains—their zeal never flagged. In 1738 Ignatius Liguori set up Jesuitism in its fullest proportions. In addition to the gunpowder plot, the edict of Nantes was revoked, 1685, and the memorable slaughter of St. Bartholomew, 1572, and the long and almost triumphant efforts of the Charleses and the Jameses show how insecure was Protestantism. At the breaking out of the rebellion, in 1715, the great Francis Atterbury, once Dean of Christ Church, their Bishop and Prolocutor, and who, but for the fall of his party, would have been Archbishop of Canterbury, refused to sign the paper in which the Bishops of the province of Canterbury declared their attachment to the succession as against the usurper of the infamous house of Stuarts. On the contrary, they tried to have a James III proclaimed king.

Not only was there, at this time, a much more intense zeal among the Catholics than among the Protestants, but the whole zeal of the Catholics was directed against the Protestants, while almost the whole zeal of the Protestants was directed against each other. . . . The whole force of Rome was, therefore, effective for the purpose of carrying on the war against the Reformation. . . . On the other hand, the force which ought to have fought the battle of the Reformation was exhausted in civil conflict. While Jesuit preachers, Jesuit confessors, Jesuit teachers of youth, overspread Europe, eager to expand every faculty of their minds

and every drop of their blood in the cause of their Church, Protestant doctors were confuting, and Protestant rulers were punishing sectaries who were just as good Protestants as themselves. . . . In England the jails were filled with men, who, though zealous for the Reformation, did not exactly agree with the court in all points of discipline and doctrine. . . . The Irish people might, at that time, have been reclaimed from Popery, at the expense of *half* the zeal and activity which Whitgift employed in oppressing Puritans and Martin Marprelate in reviling bishops.

As the Catholics, in zeal and unity, had a great advantage over the Protestants, so had they also an infinitely superior organization. In truth, Protestantism, for aggressive purposes, *had no organization at all*. The Reformed Churches were mere national churches. The Church of England existed *for England alone*. It was an institution purely *local*, as the Court of Common Pleas, and was utterly without *any machinery* for *foreign* operations. The Church of Scotland, *in the same manner*, existed for Scotland alone. The operations of the Catholic Church, on the other hand, *took in the whole world*.

. . . Our Island—England—did not send out a single missionary or a single instructor of youth to the scene of the great spiritual war. Not a single seminary was established here for the purpose of furnishing a supply of such persons to foreign countries. On the other hand, Germany, Hungary and Poland were filled with able and active Catholic emissaries of Spanish or Italian birth, and colleges for the instruction of the Northern youth were founded at Rome. The spiritual force of Protestantism was a mere *local* militia, which might be useful (*at home*) in case of an invasion, but could not be used abroad, and could, therefore, make no conquests."

If the times from Elizabeth, 1559, to the close of the seventeenth century were depraved, those of the reigns of George II and George III were no better. The times of Louis XIV, in France, produced a Voltaire, a Volney and a Rousseau, and the times of George III produced a Gibbon, a Hume, a Bolingbroke and a Tom Paine. W. M. Thackeray, in his *Four Georges*, gives a sketch of those days: "The parsons at Oxford were double-dealing and dangerous as any priest out of Rome." He tells of "Rev. Mr. Hoadly cringing from one bishopric to another," in the days of George II. "Selwin has a chaplain and a parasite—one Dr. Warner." He speaks of "all the foul pleasures and gambols in which he (Warner) reveled (as) played out. . . . This worthy clergyman takes pains to tell us that he does not believe in his religion. . . . He comes home, "after a hard day's christening," as he says, and writes to his patron before sitting down to whist and partridges for supper. He is a boisterous, uproarious parasite. . . . He is inexpressibly mean—a tender-hearted knave. . . . Was infidelity endemic, and corruption in the air? Around the young king . . . lived a court society as dissolute as our country ever saw. George the Second's bad morals bore their fruit in George the Third's early years." He said Johnson was the support of the Church during that day, and "better than whole benches of bishops." Of George III, cotemporary of Wesley, he says: "The

theatre was always his delight. His bishops and clergy used to attend it, thinking it no harm to appear where that good (?) man was seen." When we try to recall social England, we must fancy it playing at cards for many hours every day. The custom has well-nigh gone out among us now [Why?], but fifty years ago it was general—fifty years before that (Wesley's rise) almost universal in the country. Seymour said, to be ignorant of gaming, was considered low-bred. "Books were not fit articles for drawing rooms, old ladies used to say. 'The only books I know,' said old Lady Marlborough, 'are men and cards.'" Even the nonconformist clergy looked not unkindly on the practice of playing cards. As for the High Church parsons, they *all* played, *bishops* and all. . . . Their majesties, the Prince of Wales and the Princesses, went to the *Chapel Royal* preceded by the heralds. . . . The king and prince made offering at the altar, of gold, frankincense, myrrh, etc. At night their majesties played at hazard with the nobility for the benefit of the groom porter, and it is said the king won sixty guineas." "Lady Yarmouth sold a bishopric to a clergyman for five thousand pounds. She betted him five thousand (£5,000) pounds that he would be made a bishop, and he lost, and paid her. Was he the only prelate of his time led up by such hands for consecration? As I peep into George the Third's St. James', I see crowds of cassocks rustling up the back stairs of the ladies of the court; stealthy clergy slipping purses into their laps; the godless old king yawning under his canopy in his chapel royal as the chaplain before him is discoursing. . . . While the chaplain is preaching the king is chattering in German, almost as loud as the preacher—so loud that the clergyman, Dr. Jeny, absolutely burst out crying in the pulpit. . . . No wonder that the clergymen were corrupt and indifferent. . . . No wonder that skeptics multiplied and morals degenerated. . . . No wonder that Whitfield cried out in the wilderness—that Wesley quitted the insulted temple to pray on the hill-side. Which is the sublimer spectacle—the good John Wesley surrounded by his congregations of miners at the pit's mouth, or the queen's chaplains mumbling through their morning office in their ante-room . . . with the door opened into the adjoining chamber, where the queen is dressing, talking scandal to Lord Hervey, or uttering sneers at Lady Suffolk, who is kneeling with a basin at her mistress' side? I am scared, I say as I look around upon society—at this king, at these courtiers, at these *bishops*, at this flouting vice and levity."

Such was the condition of the European world in general, and of England in particular and her American colonies, when (1739) God raised up and thrust out the Wesleys and their coadjutors to save Protestantism, to save society, and restore Christianity. Remember that these are not Methodist authorities we have quoted—not one of them. They are standards the world over in their departments as writers, in different churches, and some of no church.

But what had the Baptists done? They were organized in England as early as 1608, in Wales by 1646, in the American colonies in 1639. In Germany all they, as such Baptists did, was to raise civil war, insurrection, anarchy and stop the reformation, paralyze Luther's hands and swell the shout of the Catholics all over Europe. They failed utterly till this day in Germany. In England they prospered in the seventeenth century for a while, but Benedict shows that they split to pieces, began a war on each other of the fiercest character, that resulted in complete ruin.

Benedict says that in the next century, eighteenth, the Baptists were not nearly so strong as in the preceding one. Socinianism, skepticism and proscription ruined them; each sect warring on the other, for they soon split up as here.

In the American colonies though organized by Roger Williams (1639), yet as late as 1768 there had not been organized a Baptist church in the states of Vermont or New Hampshire, and only nine in Massachusetts up to 1741; (Backus' History, vol. i. page 152). Not a second congregation in Vermont till 1773. (Backus', page 158).

Hear now Dr. Cramp, the latest standard Baptist historian in America, p. 471. "In 1688 the Baptist denomination [notice that word—they are as others, only a denomination.] in North America comprised THIRTEEN churches." Page 498 he says: "A sad degeneracy had taken place among the General Baptists. . . ARIANISM had crept in among them and with it certain other errors. THE LOSS OF LIFE FOLLOWED THE OBSCURATION OF LIGHT. Anti-evangelical sentiments prevailed to such an alarming extent that the sound hearted of that denomination felt the necessity of *withdrawment*. They peaceably withdrew in the year 1770, and formed the 'New Connection of General Baptists'. . . The new body thus constituted is now the General Baptist denomination, the Arianized churches having fallen for the most part into Socinianism, or become extinct." Here is your apostolic successionism again. See how they come down, crushing all Dr. Graves' ideas of succession. Their "chief men . . were Supralapsarians." What saved them? Hear Dr. Cramp: "The back-sliding and cold-

ness had affected ALL religious communities in England. Had it not been for the merciful revival which accompanied the labors of Whitfield and the Wesleys, evangelical truth would have well nigh died out. Those extraordinary men were raised up for a glorious purpose. The effects of their ministry were felt by all denominations." And so he continues the account. "The restorative process did not take effect among the Baptists so soon as in some other denominations etc." p. 500. They were so VERY DEAD they had to be *put in soak* as it were, to enable them to receive profit. Once more says Cramp, p. 527. "In the year 1740, the number of churches was *thirty-seven*, with less than three thousand members!! Think of it—"In North America," the Baptists at the end of *one hundred and one years number less than three thousand members!!!* "BY THEIR FRUITS YE SHALL KNOW THEM." Think on these things—study them well, ye who love the truth. Notice that we rely on the unimpeachable statements of standard Baptist historians, not on the heated statements of enemies or disappointed, disaffected members. It was years yet before they began to flourish, as Benedict, Backus and Cramp show.

Here, then, after one hundred and thirty-five years of existence, the Baptist church was a total failure in America, and worse than a failure in Europe. If a church is to be judged by its fruit, by its work, by its good, look at the contrast between Methodism and Baptistism. Why is this? If Baptists could make good their ridiculous claim to have existed so long, it would be the strongest proof possible against their claim to be of God, since they did so little good anywhere, in any way, yet so much harm, till Methodism came along and saved it, infused new life, better principles and a better policy into them. Methodism found them becalmed, dead, in absolute stagnation, a vessel half wrecked, quite deserted of officers and passengers, her sails hanging loose in the idle winds, almost gone, rigging in tatters, floating about in the waters, drifting with the current. Methodism organized the forces of Christianity. She re-established Protestantism. She was the Blucher of Christianity, and fought the Waterloo of its modern victory. Catholicism had regained her strength. She had recovered

from the surprise and recoiled from the defeat of 1520 to 1529. Everywhere she was marshaling her devoted and revengeful hosts to the front. Gustavus had barely saved it from annihilation, but that was purely a political victory and military salvation that could not last.

While these disasters everywhere threatened Protestantism, infidelity was hovering over the land like a dark and shadowy demon, spreading the most baneful influences in all the forms of society and relationships of life. The bonds of society were dissolving; crimes abounded; religion was mocked; her votaries held up as the butt end of a jest; theatres and the court of the Georges debauched the land, while a ministry of easy and loose virtues swayed between the foaming bowl, the card table and the pulpit. With these tremendous forces, each backed by crowned heads and bloated monarchs, the feeble church was in a death.—Thermopylic—struggle, when in the distance the soul-stirring notes of the advancing columns of Methodism were heard. They came on with more than the inspiring notes of the slogan of the mountains to an army weary, faint and in retreat. Their weapons were fresh from the armory of God—as the pattering rain before the tremendous torrent; as the stillness, the suspense, the rumbling before the upheaval of an earthquake; as the rattle of small arms before the roar of artillery, where the encircling batteries pour a sheet of flame and a storm of shell, of iron hail, on land and sky—so came in the advancing columns of Methodism to turn the waning fortunes of the church one hundred years ago. The blast of her bugle notes sounded a “forward, march!” along the whole wavering, retreating line. No column wavered. No pause was made. The trailing colors of other churches were raised aloft once more. Confidence and discipline were restored. The whole body of Protestant churches were aroused, inspirited and began a new career of usefulness and success. Toleration now began, and was put on a footing never thought of before. All the great engines of intellectual and moral power now known originated in Wesley’s great mind, and as the fruit of his movement became a success, viz: The missionary movements, tract societies, the Bible Society.

free Sabbath schools, the itinerant system and the practical use of hymnology. Everything he touched turned to gold of a religious utility. To-day, in England, Methodism, next to the establishment, stands far in advance of any other body in intellect, pulpit force, influence, and beyond all in moral power. In the United States Methodism stands far in advance of any one sect or order of Christians, in numbers, in wealth, in colleges, in sittings for people, in books and literature—more than doubles the whole Baptist body, her nine divisions, in wealth and numbers of adult members. Yet she is only ninety years old in America as an organized body. I follow the nation's statistics. The Baptists are two hundred and thirty-six years old in America. And is it possible with these achievements before us—having come to the perishing, sinking, drowning, almost strangled body of the Baptist church, like a passing Noah's ark, we reached down our hand and took her in, like the Savior who rescued perishing Peter—we are now asked to affirm that such a body is a church! And this poor, emaciated, starved little cripple, this dwarf of wrinkled age and hollow, consumptive voice, whose cheeks were flushed with the hectic fever of decay and death, the chronic patient of a hundred and sixty years, rescued and healed by our generous hand, now answers us "BAPTISTS, DENY!"

DR. GRAVES' FIRST REPLY.

MR. PRESIDENT:—The question before us is, whether the *local* Methodist Society in Carrollton, known as the M. E. Church South, is a Scriptural Church, or *branch* of the same. It is not whether the organization known as the Baptist Church, here or elsewhere, is or is not. It was proposed to Elder Ditzler's Committee to deny that Baptist Churches possessed the Scriptural characteristics of Gospel Churches, and *they admitted in writing that they were true Churches of Christ*. The discussion of Baptist Churches therefore in no way enters into this discussion. I wish one thing to be distinctly understood, *i. e.*, the question is not whether the individual members of the Methodist Society here are *Christians* or not. In denying that the Society is a Church, I do not therefore deny that its members are Christians, nor in admitting it to be a true Church would it follow that all its members were Christians. I in no sense admit that making one a Church member, therefore makes him a Christian. Every member of an organization may be a Christian, but it does not follow that the organization was therefore a Church of Christ. Every member of the Masonic Lodge in this place may be a true Christian, but the Lodge is not therefore a Scriptural Church. I may unchurch an organization, *i. e.*, deny that it possesses the Scriptural characteristics of a Gospel Church and not thereby *unchristianize* its members. If my opponent should attempt to make the impression upon you that I deny that you are Christians because I deny your Society is a Church, he will pursue a course both unwarranted and unprincipled. There are a million of Baptists and millions who are not Baptists on this continent who do not believe that this local M. E. Society in Carrollton is a Church, nor is there a Methodist minister or Bishop on the continent who believes it, and I should think that each lay Methodist before me, or who may read this discussion would be anxious to know the reasons why the Society of which he

is a member is not a church—and if it is a fact, at once leave it and seek membership in a body that is. Before entering upon the discussion, I would direct the attention of all to the singular course Elder Ditzler has pursued in his opening speech. The very first thing he was in duty bound to do as a debater was to define what he claimed the Scriptural characteristics of a Scriptural Church to be, and then have shown if he could, that the M. E. Society here, possessed these characteristics. The first rule in Hedge's Logic says that each disputant shall define his terms. But Elder Ditzler has not done so. He persistently refused to define a church, that had ordinances, during the three days we discussed the second proposition, and he has opened this without doing it. I now call upon him to do so when he rises,—and to give me his definition in writing. If he declines, I here ask him in your hearing if he will accept the definition as it stands in Art. xiii. and xxii. of his Discipline. If he refuses to define his terms he refuses to discuss—he intends only to *wrangle*.

My first reason for denying that the M. E. Society in this town is a Church is—

I. BECAUSE THE METHODIST DISCIPLINE DECLARES THAT IT IS NOT.

(1) It is well known that John Wesley who originated the system known as Methodism never intended to make a *Church*, and warned his people against doing so. He denominated the religious organizations, he formed *Societies*, in all his writings and in his will. He certainly ought to know what they are.

(2) In the address of the ten acting Bishops of the General Conference South 1866, they not only admit that Wesley called them Societies, but they themselves do so and certainly they, if anybody, ought to know. I quote from that address:

DEARLY BELOVED BRETHREN :—"We think it expedient to give you a brief account of the rise of Methodism both in Europe and America. "In 1729, two young men, in England, reading the Bible, saw they could not be saved without holiness, followed after it and incited others so to do. In 1737, they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people."

"In the year 1766, Philip Embury, a local preacher of our Society, from Ireland, began to preach in the city of New York, and formed a Society

of his own countrymen and the citizens; and the same year, Thomas Webb preached in a hired room near the barracks. About the same time Robert Strawbridge, a local preacher from Ireland, settled in Frederick county, in the State of Maryland, and preaching there, formed some Societies."

I now quote from the body of the Discipline to show you that throughout the land the local organizations, like this at Carrollton are not only not *called* Churches, but always Societies,—and that they are declared not to be Churches—that these are not M. E. Churches in the South, but only *one* body called the M. E. Church in all these Thirteen States of the South. If I do this, I have certainly disproved the proposition, and I will have done one thing more—justified myself and all others who, wishing to give organizations their proper names, are accustomed to call all local M. E. Societies like this, *Societies*.

You will turn to Discipline and read page 9.

"The preachers and members of our *Society* in general, being convinced that there was a great deficiency of vital religion in the Church of England in America", etc.—

"*The Nature, Design, and General Rules of our United Societies.*

(2.) This was the rise of the UNITED SOCIETY, first in *Europe* and then in *America*. Such a Society is no other than "*a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*" p. 31-32.

This body here at Carrollton then is only a company of men, having the *form* and seeking the power of Godliness—not a body of *professed* Christians—but a religious Society only—says the Discipline :

(4.) "There is only one condition previously required of those who desire admission into these Societies, a "desire to flee from the wrath to come, and to be saved from their sins." p. 33-34.

They are *Societies*, not *Churches*. The Young Men's Christian Associations in America are Societies not *Churches*, though no one can tell how soon they will assume the title,—but it will be an act of impiety and rebellion to Christ when they do it.

I read again on page 38 :

(7.) "These are the general rules of our Societies," etc.

And on page 43 where the powers of General Conference are limited and the *rules* of local bodies like this at Carrollton

protected—this and all other bodies like it in the South are denominated Societies by Wesley's will, and by the General Conference itself.

(4.) "They shall not revoke or change the General Rules of the United Societies."

These examples certainly are enough to convince all that this Society is not by Wesley nor the Discipline recognized as a M. E. Church, or a Church of any sort.

But it gives two definitions by which any claim of the kind is quashed. (1) The definition of a Church in Art. xiii—*i. e.*, congregation of faithful men—*i. e.*, *professed believers* at least, which this Society is not, etc. (2) In determining the powers of each and every veritable Church, viz.

"Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification." p. 28.

I am willing to rest the settlement of this question upon this definition alone. If this Society—for, if Wesley and the General Conference, and the Discipline call it a Society, I certainly may and *should*—is indeed a Church, the Discipline—not the Word of God—declares it has the power to ordain, to change, or abolish rites and ceremonies, according to its ideas of propriety and edification. I now put these plain and pointed questions to Elder Ditzler, and demand that he answer them when he rises, as he is in duty bound to do. Has the M. E. Society in Carrollton, Mo., the power in and of itself to ordain a new rite, as feet washing or anointing the sick, for the M. E. Church, South? Has it the power to change any existing rite now enjoined by the Discipline? Has it the power in and of itself—to *abolish* the rites enjoined by the last Discipline? Elder Ditzler will not notice these, but there is not a Methodist in this house, member or minister but knows that this local Society at Carrollton, nor all the Methodist Societies in *this* State can ordain a new rite or change or abolish an old one. Therefore according to the Discipline and General Conference, this Society *here* is not a Church in any proper sense of the word.

Nor is a Quarterly Conference a Church, according to the Discipline for not a layman—an unofficial member of this So-

ciety nor of any similar one in the South can belong to the Quarterly Conference. I read from page 50.

Ques. 1. "Who shall compose Quarterly Conferences?"

Ans. "All the traveling and local preachers, * * * exhorters, stewards, trustees, and class-leaders of the respective circuits, stations, missions, together with the superintendents of Sunday schools who are members of the Church, and secretaries of Church Conferences, and none others."

And all Methodists know that a Quarterly Conference cannot ordain, change or abolish a rite or a ceremony, nor even administer a rite. It is no more nor less than a Magistrate's Court, over which the Presiding Elder presides, "to hear complaints and to receive and try appeals." Dis. p. 53.

Nor is an Annual Conference a Church in any sense of the term, though in these bodies, all traveling preachers and all supernumeraries and superannuated ministers have their membership, and in no other body in the domains of Methodism! No definition that Elder Ditzler has hitherto given of a Church of Christ applies to this body in which *he holds his membership*, no *infant* or child or *woman*, or lay member, nor even a class-leader, steward or *local preacher* ever was or can be a member until the General Rules are changed. It is a body of ministers only. In this body are no "Sacraments" or Ritual, neither baptism nor the Lord's Supper, nor is this body authorized to administer baptism. It is in no sense recognized as a Church, nor does Elder Ditzler claim it to be and therefore Elder Ditzler is not today a member of any Church on Earth. If he should prove his proposition he would at the same time prove that he nor any Methodist minister present is a member of a Christian Church for he is not a member of any local Society—and if he admits that the Annual Conference composed entirely of ministers is not a Church, he will again concede that he is not a member of any Christian Church on earth. I suggest to him that here is more legitimate work for him to do, than to discant upon the features or history of Baptist Churches, which matter has nothing to do with this question any more than the last. It is his "Church" not mine, that is *now* under examination.

The General Conference is not a church in any sense, nor

does it claim or call itself a church, nor does the Discipline recognize or speak of it as a church—but as the General Conference of the M. E. Church. It has no sacraments or ritual—no infants, no children, no women, can be members of it. Now, if the local society here is not a Scriptural church, nor the Quarterly, Annual, nor General Conference, where pray is the Scriptural *Church*? Will all these put together, if they could be—but they cannot be united so that a member of *one* is thereby a member of all—constitute a church? Will four negatives make an affirmative? I have shown by Wesley and the *Discipline*, and by the decision of the General Conference, that the society in this place, or any other place, or all of them in the South put together is not a Gospel, or Scriptural Church; and I have shown that if Eld. Ditzler can prove his proposition, he will prove that he is not a member of any Christian Church on earth, for he is not a member of any local society like this!

My next argument is :

II. THE M. E. SOCIETY HERE, AND ELSEWHERE, IN ALL ITS FORMS AND FEATURES, IS ONLY A HUMAN SOCIETY, SINCE IT WAS INVENTED AND SET ON FOOT BY MERE MEN, AND UNREGENERATE MEN AT THAT.

One of the first essential Scriptural characteristics of the visible Church and Kingdom of Christ is, that it is of God—from heaven, of Divine origin, and hence called Kingdom of God, and of Heaven, Church of God, of Christ, etc.

It was not originated by sinful man, or men, Prophet nor Apostle, but by Jesus Christ, the God of Heaven and King of his own Kingdom—and not *mediately*—by and through *others*, but “without hands,” by his own present, *personal* agency.

It was foretold that Christ himself should set it up.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.” Dan. ii. 44, 45.

The *stone* is admitted by all sound commentators, to symbolize the visible Kingdom or Church of Christ which he was to set up at his advent. It was not before Daniel's day, the four universal earthly kingdoms, Babylonian, Persian, Grecian and Roman, had to rise and become universal before the Stone was cut out—*i. e.*, before the Kingdom of Christ should be set up. The Jewish nation, nor any conceivable organization then existing for that had previously existed, was the Church and Kingdom of Christ—mark the prophecy. The Kingdom was to be set up by the God of Heaven himself. The "Stone" which symbolized it was "cut out *without hands*," *agencies*, angelic or human. Now, I open the New Testament at an age after these four kingdoms have arisen and become universal in the days of the King of the fourth and last Empire; and I read the declaration of Jesus Christ.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. xvi. 18.

The Rock was himself whom Peter had confessed, and Christ declares that *he himself would upbuild his own church*. He did not commission his Apostles to do it—it would have been the sin of rebellion in them, or in angels to have done so. This is the immovable kingdom that we, the saints of Christ *have* received.

"Wherefore we receiving a kingdom which cannot be moved." Heb. xii. 28.

Paul expressly declares that Christ nor Peter ever claimed that they built or set up the church, but himself did so.

"For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some *man*; but he that built all things *is* God. And Moses verily *was* faithful in all his house as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 3-6.

Christ himself, then, while on earth, builded his own house—the literal and true house of God, of which the house in which Moses served was the type—nor can there be any doubt what house is here referred to, since the Apostle tells us

"whose house are we." Paul explained it to Timothy.

"These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1. Tim. iii. 14, 15.

It was a body that had officers and ordinances and definite laws, by which to govern it—and therefore *visible*.

I affirm, then, in view of these facts, that any organization confessedly invented, originated and set up by *men*, cannot be considered or recognized as a church of Christ, it not being from heaven, but of men, of the earth earthy.

I submit a question to my opponent, and to all who hear me this day—

Suppose I should originate a new religious society—originating for it a new and unheard of polity—which I do not even claim to have derived from the Bible and a peculiar membership of my own choosing, and unlike that the world had ever seen or heard of before, and sacraments—but you may be assured I would make the ordinances, sacraments peculiarly my own:—for instance, I would have all unite with my church—and I would invite *all* to receive baptism by *drinking* a glass of water, while I would repeat the design—"whosoever drinketh of the water that I shall give him, it shall be in him a well of water springing up into everlasting life," and I would teach that my baptism not only was "the means of grace"—not only conferring, but *securing* salvation to all—and honestly before God and you all, I do believe that this is as Scriptural as sprinkling or pouring. I say, suppose I should originate such church, and should succeed in gathering multitudes to follow me as I would—would you say that it was a Church of Christ—or Graves' Church, a man's affair, set up in opposition to Christ's Church and Kingdom? I well know what you would call it—and you would name it rightly—nor would the mere accidents of *numbers*, *wealth* and age, make it less Graves' Church and more the Church of Christ—a Gospel, Evangelical, Scriptural Church. Let honest Christian men decide these questions, and then decide if I have not as good authority to originate a Christian Church as had Calvin or Luther, as John Wesley or Alexander Campbell. If my re-

ligious society would be rightly called and treated as a man's church—a mere human society, in opposition to the church which Christ set up, then I say, and you are compelled to say, that John Wesley's Society, called Methodism, is a human society set up, and to-day operating against the church which Christ established. I affirm that the M. E. Society in this city, and in every other place on earth, is a human society, and no more a Church of Christ than the Masonic or Odd Fellows' Lodge, or the Temperance Society of this place is a Christian Church.

1. *It was originated by two men*, I read from the Discipline, and thus gave you the declaration not only of John Wesley himself, but of every General Conference from the year 1784.

"2. The District Conference shall be composed of all the preachers in the District, traveling and local, including superannuated preachers (whether resident without or within the limits of the Annual Conferences to which they belong), and of laymen, the number of whom, and their mode of appointment, each Annual Conference may determine for itself."—Meth. Dis. p. 50, Art. 2.

Then two young men, John and Chas. Wesley, originated Methodism and raised up the people called Methodists, who are followers of these men, as certainly as Campbellites are the followers of A. Campbell, or the Mormons of Jo. Smith and B. Young. But these men were unregenerate sinners when they originated the first Methodist society—and can a clean thing come out of an unclean? Did God reject the work of His own son, and raise up and commission two unregenerate men to build a church for him?

In 1735, ten years after his first ordination and six years after he and Charles had started Methodism they both sailed for Georgia to convert the Indians.

"On his return, and afterwards falling in with Peter Bohler, a pious Moravian, he became convinced that he was unregenerate. "This, then, I have learned in the ends of the earth—that I am fallen short of the glory of God; that my whole heart is altogether corrupt and abominable. I am a child of wrath, and an heir of hell. I left my native country in order to teach the Georgian Indians the nature of Christianity; but what have I learned myself in the mean time? Why, (what I the least of all suspected,) that I, who went to America to convert others, *was never myself converted to God.*" This was written January 29, 1738. He became a penitent enquirer,

and in May following, (Wednesday 24th,) obtained satisfactory evidence to himself of having passed from death unto life.—See Wesley's Journal vol. iii. p. 42.

His brother Charles professed a change of heart May 3, 1738

From his history we learn that John Wesley had been preaching thirteen years before he was a converted man himself! Thus while in an unregenerate state, a wicked sinner before God, and nine years before he was a converted man, he and his brother Charles, also a sinner like himself, devised and set on foot the Methodist Society! It would be wrong for Christians to follow or obey in religion the brightest or purest angel—Christ never authorized an angel to devise a church for his children, much less men, and how infinitely much less unconverted men.

I will now submit extracts from the standard authors of the M. E. Church to show that the Methodist "church" did originate with men.

ISAAC TAYLOR, in his work, "Wesley and Methodism," page 199, says :

"Wesleyanism is a *scheme*—it is the product of *uninspired intelligence*, and therefore has its defects."

2. Page 214. "But Wesleyanism is the *work of man* . . it is open to the freest scrutiny—

3. "Dr. Coke arrived in New York on the 3d of Nov. 1784, and on the 25th of Dec. following, the General Conference assembled at Baltimore, *at which time the Methodist E. Church was organized.*"—Dr. Bangs' Orig. Church p. 26.

4. "Methodism has, from the beginning, been in a most striking manner, the *child of Providence*. Nearly all its peculiar characteristics were adopted, without any *previous design on the part of the instruments by whose agency it was brought into organized existence*, as circumstances seemed to require, and without expectation of their becoming elements in a permanent ecclesiastical constitution."—Dr. Hinkle, in *Platform of Methodism*.

This only claims that the Methodist E. Church came into existence by *sheer accident*. An accidental church. The Christian Church was organized by Jesus Christ—Methodism by *accident*—mere happen-so.

METHODISM, by J. H. Inskip, a work widely indorsed by the Methodist press.

5. "As a *creature of Providence*, Methodism, in her peculiar external organization, has adapted herself to the exigencies of the times, * * and hence though *constantly changing*, yet, like the modifications through which the human system passes, in the various stages of its development, she has always maintained her identity entire."—*Introduction*.

"It is but a little more than one hundred years since the first Methodist society was formed by Mr. Wesley in England. The M. E. Church has not been in existence seventy years."—Page 53.

Finally, it may be said, Methodism in England and America was a *special system*. *It originated* in as dark and unpropitious a period almost as ever known in the history of Protestant Christianity.

6. Says Inskip, "a more wise or better arranged system of religious or moral enterprise, could not have been conceived. Of course, like *all other HUMAN INSTITUTIONS IT HAS ITS DEFECTS AND IMPERFECTIONS*."—Page 65.

7. Hear Isaac Taylor: "No man was more devoutly observant of the authority of Holy Scripture than Wesley; but his understanding was as practical in its tendencies as his piety was sincere. He *perfectly felt*, whether or not he defined that conviction in words, that an apostolic Church—although right to a pin—*which d.d not subserve its main purpose—the spread of the Gospel and the conversion of the ungodly must be regarded as an ABSURDITY, and a hindrance to truth*. What is the chaff to the wheat? "What are wholesome and scriptural usages and orders, which leave Christianity to die away within an *inclosure*?"

8. "I say here the fact is clearly intimated, that Wesley regarded the apostolic Church organization as *inefficient and useless*, and consequently rejected it as "*an absurdity, and a hindrance to the truth* leaving Christianity to die away. What an epitaph for frail man to write upon the work of Christ and his Apostles!! He then mapped out of his own brain a religious scheme—Church system—to supersede it, to accomplish what that could not—thus assuming more than Christly prerogatives, since he rejected the authority and work of Christ, and set up a human organization to be the *rival and antagonist* of Christ's Church! Methodism, then, seems to have been originated a rival of, and designed to supplant the apostolic pattern of Church organization, and its workings from its birth until the present, are all directly and palpably to this end! How then can a follower of Christ encourage it, or enlist under its rival banners? Are not such the followers of men? Even Methodists so regard themselves—the followers of John Wesley! Methodist Societies are called by Methodist writers, very properly, "Mr. Wesley's Societies," and "Methodist Societies," not Churches of Christ.

9. "He would not have turned any of the nobility away if they had sought admission into *his classes*."—Inskip.

10. "The fact, that few of the higher classes joined *Mr. Wesley's societies, etc.*"—Inskip.

11. "The policy of John Wesley, and *his fellow-laborers and sons* in the gospel."—Inskip.

12. "You are the elder brother of the American Methodists; *I am, under God, the father of the whole family*."—John Wesley, in a letter to Asbury.

Here Wesley claims a divine right to create and rule Methodists, *under God; i. e. jure divino*.

13. "Our design is to show, that is our duty as ministers of Christ, and THE SUCCESSORS of the apostles and of John Wesley," etc.—Inskip.

Methodist ministers are the successors of the *apostles and John Wesley!!*

Hence Methodists are very properly denominated, by their writers, "*the followers of Mr. Wesley.*"

14. "The whole body of Methodists knowing this, and acknowledging Mr. Wesley as their spiritual *father and founder*, would receive from him what they could not with *any justice or propriety* from any one else."—*Dr. Bangs' Orig. Ch.* p. 99.

15. "As Mr. Wesley, under God, was the *founder* of the Methodist Societies, and the expounder of Methodist theology, *so was he the originator* of much that is peculiar to the ecclesiastical polity of all the different branches of the great Methodist body in all parts of the world."—*Gorres His. Meth.* p. 217, the latest Methodist historian.

16. "The archetype of Methodism is the character of *its founder*. He [Wesley] was a man of but one aim, and to this every thought and effort converged." "How blessed is Methodism, to have originated (humanly speaking) FROM SUCH AN AUTHOR. She never need to fear for her safety or prosperity, while she wears the mantle of such a prophet."—*Memphis Methodist Advocate.*

I would say, How *more blessed* to have originated with Jesus Christ, and how much less to fear did she wear the mantle of such a prophet!!

In view of the mass of authority I have produced, showing that Methodism is of man—a worldly scheme—a human expedient—a man-devised society—am I not warranted in saying without laying myself open to the charge of illiberality or bigotry, that for the organization of Methodism as a scriptural church I have no more *Christian* fellowship or regard than for that of Masonry or Odd Fellowship?

Replication.

Having indicated the questions involved in the discussion of this question, which will govern me throughout, I will but briefly notice the manner in which Elder Ditzler has treated it. 1. He ridicules the very discussion of this question, thinks it absurd to question the scriptural character of the M. E. Societies, and reproaches Baptists for so doing! It is some months too late to do this. Why did not he—why did not the committee he controlled object to it? They raised no objection. It was accepted for serious discussion. Why then does not Elder Ditzler discuss it as a Christian man and scholar should? define a visible church by giving its true

diferentia, characteristics, and then show that the M. E. Society in this place possesses them. But what has he done the past hour? I say it with profound mortification and regret, because I did want to discuss the question as it should be, for the sake of the reputation of this debate, and for the good I hoped the discussion would do. He has rehashed his confused and confounded definition of the universal and invisible church in Heaven and on this earth! It is known to all that this invisible church is purely an ideal body. It is nothing real, but imaginary. It never was conceived of, nor can be as "set up," or "buiided," or "established," or "re-established." I say it is a pure ideal conception, and never was conceived of as having organization, laws, ordinances or ritual, and of course it is a something, even if the conception is warranted by a solitary passage in the Word of God, with which we have nothing whatever to do, in discussing the plain question, whether the local M. E. Society here in Carrollton, composed of sprinkled infants and unregenerate persons seeking the aid of its rites to flee the wrath to come, and doubtless some truly regenerate persons. This certainly is no universal, nor invisible church, composed entirely of the saved in Heaven, nor a branch of it, and why has he spent the most of his hour talking about the invisible or ideal body of Christ? I assure you he has not quoted a passage of Scripture that applies or refers to the "invisible church," if there be one—not one. Had I time I could, by an analysis of them, prove it to your satisfaction.

Let him mention two or three of the passages that he is most certain to refer to, not the real but ideal church of Christ, which not a few call the "invisible church," and I will show him and you that they do not. The very passages he has most often quoted from the beginning of this debate, Heb. xi. and xii. and xiii., the ripest critics of this age, and his own Dr. Adam Clarke declare, must and do per necessity refer to the visible, real, present church of Christ on this earth! He convicts himself before you of the grossest ignorance of the Word of God, or of the most unwarranted attempt to becloud the minds of his hearers by palpable perversions of it. This

is my reply to more than one half of his speech—it was a mass of crudities and contradictions, wholly irrelevant to this question, and designed to draw me from it.

2. The rest of his essay that referred to a church on earth, was at best incoherent, and his theory intangible by any appliances possessed by me. He will of course develop them fully, even if he puts it off to the last half hour allotted to him on this question. A few independent assertions I will now notice.

1. "Now, baptism does not initiate into, or make the parties members of, such local congregation."

In the discussion of the last proposition, I showed you by presenting the authorities, that all churches in all ages, and all commentators in ages past or present, consent that the New Testament does teach that baptism does initiate into the local visible church, and I showed you by reading his own discipline that it so teaches, and every time Eld. Ditzler has sprinkled an infant or adult he has taught it and prayed it, and now he stands up here and openly denies it! I shall not repeat them, but will read you two or three statements which Eld. Ditzler has read and prayed a hundred times.

"Grant to *this child* that which by nature *he* cannot have: that *he* may be baptized with water and the Holy Ghost, and received into Christ's Holy Church and be made a *lively member* of the same."

"Almighty and everlasting God, we beseech thee for thine infinite mercies, that thou wilt look upon *this child*: wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church."

"Then the minister, addressing the parents, or others presenting the child, shall say, In causing *this child* to be brought by baptism into the Church of Christ."

So of the office for the baptism of adults.

He presents apparent difficulties against baptism initiating in the church, but not an insuperable one—an impossibility. It is an axiom in logic that difficulties do not suffice to refute a proposition, unless they are insuperable. Now the difficulties presented by Eld. Ditzler inhere in the inauguration of all visible institutions, Masonry, Odd Fellowship, Granges—and thinking men will readily solve them by principles familiar to them.

I do most cheerfully endorse it as a rule that the baptized belong to the same organization with the officer baptizing until that relation is changed by subsequent action. Paul was baptized into fellowship with the church at Damascus and the Eunuch and the Samaritans into that of Jerusalem until he was united to some other church and they were constituted into a church at Samaria. His views of church polity are in their nebulous state, when they assume "a local habitation and a form," I will examine them. The rest of his speech was directed to the relative growth in numbers of the two bodies, as though rapidity in multiplying societies here and there, gathering numbers was an argument to prove that the M. E. society here in Carrollton possess the scriptural characteristics of a church of Christ! There the Papists, Mormons, and Spiritualists have the argument! Eld. Ditzler should have left such claptrap to his presiding Elders—his people certainly expected something better of him. He tells us to look at the fruits of Methodism and to know it, and he boasts that owing to its inherent purity and preeminent holiness, it purified the nations and even renovated all other churches and prepared them for prosperity. Well, Methodism was never purer nor the membership more holy than in Wesley's day, and no man knew better than Wesley how holy they were, and as a befitting reply to Eld. Ditzler's boast and bombast, I will read from Mr. Wesley's Journal, vol. v. p. 213:

"The world say, 'The Methodists are no better than other people.' This is not true. But it is nearer the truth than we are willing to believe.

N. B. For (1.) Personal religion either toward God or man is amazingly superficial among us.

I can but touch on a few generals. How little faith is there among us! How little communion with God. How little living in heaven, walking in eternity, deadness to every creature! How much love of the world; desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil speaking, tale bearing! What want of moral honesty! To instance only in one or two particulars: who does as he would be done by, in buying and selling, particularly in selling horses! Write him a knave that does not. And the Methodist knave is the worst of all knaves.

(2.) Family religion is shamefully wanting, and almost in every branch."

"Our religion is not deep, universal, uniform; but *superficial, partial, uneven.*"

"But as great as this labor of private instruction is, it is absolutely necessary. For, after all our preaching, many of our people are almost as ignorant as if they had never heard the gospel. I speak as plain as I can, yet I frequently meet with those who have been my hearers many years, who know not *whether Christ be God or man. And how few are there that know the nature of repentance, faith, and holiness!* Most of them have a sort of confidence that God will save them, while the world has their hearts." —Wesley's Journal, Vol. v. pp. 213-4.

If Eld. Ditzler sees fit to continue in this line of argument(?) I may be tempted to read more from Mr. Wesley, and something in defense of my people, but I will still make an honest effort to influence him to *discuss this* question by urging serious and fatal objections to the claims of his Society being a Scriptural Church.—[*Time out.*

DR. DITZLER'S SECOND SPEECH.

GENTLEMEN MODERATORS:—As to our proposition, the wording of it was by the Baptists themselves, and if it be awkward as it ought not to be, they are to blame. The main points we can discuss any way—are we a part of Christ's Church? for that is the way we are discussing it.

He complains of me leading so much. Well, we hope he'll not get so entangled in the brush as to entirely loose our track.

He don't consider us an "evangelical body—we are in error—but a child of his father's family," etc. Very well. If he has no errors, if he is infallible, we hope he will give us light.

He then comes to his first objection to us—his first reason for not considering us a church—a branch of the church of Christ. We "are a *human* society—organized by two men—unregenerated men. It did not originate with Jesus Christ; was organized 1729 by two young men." Now let us look into these statements.

1. He misses the date by ten years; it was 1739. Wesley was converted, on his way from Georgia, a colony then of England, and not till from that date did the work begin.

2. He confounds the prayer-meetings the two or three Oxford youths had, as school boys, seeking for regeneration with the after organizations that were built up after the complete regeneration of these and other men.

Such blunders are a disgrace to the man that makes them. Cannot he get some point in history correct? Does he have to blunder on every point, get right on none? We see two of his objections are from his own want of information and they are swept away at a stroke. But two more remain.

The societies were organized by two men, hence not by Jesus Christ! Will he tell us, show us *where Jesus Christ ever* organized congregations, societies, or any thing of the kind? Is it anywhere recorded? He knows it is not. Now was

there ever a Baptist church on earth that was not organized *by men*? Can you find one? Why now all this ado and abuse, when he knows that all congregations and associations of men have to be organized *by men*? They may act under the laws of God as Wesley did, as all Baptists claim they did, but they were *men* still. Did Baptists wait for beings *not men*, to come and organize their churches?

But does Dr. Graves not know that when men are regenerated, made children of God, adopted into his family, *then*, pursuant to the teachings of the Bible they can organize themselves together, and that no church on earth was ever organized in any other way? Let him find one exception. Does Christ descend to earth to organize congregations or visible churches?

But Wesley sinned horribly in that he believed *Providence* had thrust them out to reform society! He makes a fearful parade over that! Well, is not that rich? Was not the first Baptist church in America named Providence, because they believed that Providence had even directed their stormy way to that place of security? The Brother is so blinded by prejudice he forgets and rushes right on to the breakers and into the quicksand.

Again he returns to human society. As we proved our entire proposition in our first speech, we can dwell on his objections now, and press him to the wall on every point.

You believe Baptist "societies" are churches of Jesus Christ, I presume. Well, then, we will take them up.

1. All Baptist standards hold as we do, that of God's children, any number of such may organize themselves together under God's Word, and are a church. Prof. Ripley, one of the most distinguished Baptists and writers of their church in America, says:

Those communities of Christians who have abandoned the primitive practice in respect to baptism, *are churches* not in a state of order, so far as the positive ordinances of the Gospel are concerned." *Review of Griffin's Baptist Library*, vol. iii. 214.

He admits they are *churches*.

2. BUNYAN.—"The whole Church. This word comprehendeth all the parts of it, *even from Adam* to the very world's end, whether in heaven or earth, etc. Now, that baptism makes a man a member of this church I do not yet believe, nor can you show me why I should."—879.

This is exactly our position all through this debate. Thus we have these Baptists all with us—against Dr. Graves.

3. ROGER WILLIAMS.—“Backus’ History, Bap. Lib. i. 102, announced and acted on these principles as we will soon see.

BENEDICT—p. 450.

“Any company of Christians may commence a church in gospel order, by their own mutual agreement, without any reference to any other body; and this church has all power to appoint any one of their number, whether minister or layman, to commence anew the administration of gospel institutions.”

Mell of Georgia held the same. Helwys, the founder of the Calvinistic wing of Dr. Graves’ church, held the same. Hence a member of his church published a dialogue quoted lengthily by Baptist historians—Benedict, Backus, Cramp, which admits Baptism had been *lost* to the world, and he argues how it was to be restored—clearly setting forth how Smyth, as well as showing on what ground Roger Williams and Clark acted in later years—1639, 1644. See Cramp p. 296. He asks how baptism shall be restored after Antichrist is exalted and rules. The answer is thus given :

“We and others affirm, that any disciple of Christ, in what part of the world soever, coming to the Lord’s way, he by the word and Spirit of God preaching that way unto others and converting—he may and ought also to baptize them.”

He illustrates it by Ezra i. 3, 5, that as every Israelite was to go and build the temple—

“So now, every *spiritual* Israelite *with whom the Lord is*, and whose spirit *the Lord stirreth up*, are [is] commanded to go and build, etc., to couple them together a spiritual house unto God, upon the confession of their faith by baptism, as the Scriptures of the New Testament everywhere teach.”*

The Brownists, whom Smyth joined, repudiated the ordinations of the English church, “but they did not rebaptize.” Cramp, p. 286. How Smyth was baptized :

“There has been much dispute * * It is a thing of small consequence. Baptists *do not believe* in apostolic succession, as it is commonly taught. But the probability is, that one of the brethren baptized Mr. Smyth, and that he then baptized the others. The number of these brethren soon increased greatly. A church was formed of which Mr. Smyth was chosen pastor. At his death, 1611, Mr. Thos. Helwys was appointed in his place”—(Cramp 287)—[and *his* member *wrote* the above dialogue sustaining that right.]

*Tracts, pp. 158-166.

Thus we see that all Baptists, all their founders, acted on our principles, held them to be the only scriptural views. Why has Dr. Graves abandoned all primitive Baptist principles, and gone into so many "new fangled" notions? Those principles will stand forever, because everywhere taught in the Bible as we showed in our opening, as well as former speeches.

2. Let us now show you that all Baptist churches were organized by *human* beings, on these principles.

"For the origin of this church, we must go back to 1644, when, according to tradition, it was formed. The constituents were Dr. John Clark and wife, Mark Luker, Nathaniel West and wife, William Vaughan, Thomas Clark, Joseph Clark, John Peckham, John Thorndon, William and Samuel Weeden.—Benedict, p. 465.

Benedict, 467—second clause :

"This church originated in 1656, when twenty-one persons broke off from the first church, and formed themselves into a separate body. Their names were William Vaughan, Thomas Baker, James Clark, Jeremiah Clark, Daniel Wightman, John Odlin, Jeremiah Weeden, Joseph Card, John Greenman, Henry Clark, Peleg Peckham, James Barker, Stephen Hookey, Timothy Peckham, Joseph Weeden, John Rhodes, James Brown, John Hammet, William Rhodes, Daniel Sabear, and William Greenman.

There were doubtless females in this secession but no names are given. These seceders objected against the old body,

1. *Her use of psalmody.*
2. *Undue restraints upon the liberty of prophesying, as they termed it.*
3. *Particular redemption.*
4. *Her holding the laying-on-of-hands as a matter of indifference.*

Backus, Cramp, and the historians all confirm this fact. Now what becomes of Dr. Graves' views and assaults?

But he says if God raised up Wesley it was a reproach to the men he had already raised up. Well, that is rich indeed. What does he mean? Has he been rubbing up against Ewing again? When God raised up the seventy it was a reproach to the twelve Apostles then, and all is reproach to John the Baptist. When he raised up Paul it was a reproach to Peter and the twelve, by Dr. Graves' logic. When he raised up Calvin, Beza, Melancthon, it was a reproach to Luther, etc. Did not Elijah, Isaiah, Amos succeed others? Do you not see how weak, absurd—how inexpressibly flimsy are all the positions of Dr. Graves? Why is it so? Not for

want of mental vigor, but purely because he's wrong, and we right, and such absolutely ridiculous objections are the best that can be brought against God's holy truth.

But he tells us Wesley never organized—never intended to organize a church.

1. Were that so, it does not in the least affect the merits of our position. Asbury, Coke, or any of the converted men—God's children—could do it as legitimately as Wesley, and it would be Scriptural in the light of all Baptist precedent and early teaching and sustained still by all leading Baptists of Virginia, New York, and New England. Better than this, it is sustained by the whole Bible, as we showed. Nor has Dr. Graves dared to attack a single argument we made.

2. Wesley did draw up the rules, articles of faith, ritual, and ordained Coke bishop, and empower him to do so in America. I have the first Discipline ever published, and the word "bishop" is there and an Episcopal form—mild, restricted, established, more completely in accordance with Scripture than any in existence. Our ideas of a Bishop, as to order, are essentially those of Presbyterians, as Watson and Wesley show; Wesley said he himself was a Scriptural *Episkopos*—bishop.

When Wesley wrote that hasty letter the Doctor read from, he had been misinformed as to facts. A disappointed man returned and so misstated, and colored matters as to greatly irritate the usually placid mind of Wesley, and under that feeling and impulse he spoke. But afterwards he fully guided and ratified all that was done here.

Baptist writers and preachers assailed Bunyan and Smyth with the fiercest invective, and denounced them in wicked terms. Bunyan was denounced by his brother Baptists as "a liar, antichrist, devil." He tells us of the foul abuse they poured upon him. Nay, it is one of the evils of that church, that its writers rely as much, with some noble exceptions, on slander, abuse, detraction, as on perverting records, history, and distorting the meaning of their opponents. When will they learn better?

A fourth objection, if I number them rightly, is, we do not

possess a Scriptural membership. "Every stone, he said, in that building must be a living stone."

1. Peter speaks of themselves—we as lively stones are built up. He is telling how the membership of the church is expected to work—do duty. The same style of address is often applied to the church in the Mosaic period, when infants were in it.

2. Can Baptists say that every stone in their church—every member, is a regenerated child of God? You know you cannot.

3. We formerly stated that in Peter's day people were in the church, in Paul's day, Jude's day, John's day—all this we quoted—who were anything else than "lively stones"—bad men. So that if his charge were good, it falls to the ground.

4. But does Dr. Graves want to compare the piety of his people with ours? Does he want to compare their orthodoxy with ours? Does not Benedict, does not Cramp put it in evidence that nearly the whole Baptist church ran into Socinianism, Arianism, its leaders not strictly pious at all, and warring on each other, fuming and anathematizing each other,—dead, when Wesley rose up? They do, most emphatically.

5. Have the Baptists the tests, the rules by which each congregation can be kept pure and correct, like those of our church? They have not. The Discipline both of our church and M. E. Church, being exactly the same here, demands that all who, as adults, are baptized or received into our church, profess "faith in God"—renounce the world, the flesh and the devil, and go through three times as rigid tests as do the Baptists. So this objection falls to the ground most disastrously.

We have now answered every objection the gentleman has filed against the position of our existence as a church. Sadly, deplorably has he failed to adduce anything that will stand a test, bear investigation. But look at the attitude in which it places Dr. Graves as a leader and theologian. Warring on other churches, denouncing them as "mere human societies." Is this the only foundation he has on which to base such levers and pries with which to overthrow our claims? He owes it to himself, his people and the world to adduce some-

thing that will make some show, at least. How can he confront the world, face his people, with such a record? It is an attempt to upset the Andes with cob-web ropes, or transport the Rocky Mountains across the plains on corn-cob rollers.

But what has he attempted in reply to our Scripture arguments? There they stand, and they will stand forever. Having given Scripture elaborately for all our positions, we then showed the noble record of having saved Protestantism. Dr. Graves' church was as dead, as lifeless and hopeless as a last year's corn-stalk. All their success, all their prosperity, they received from us. What preachers they had were either out-and-out Arians, Socinians, lifeless, useless, indifferent, or the opposite extremes, telling the people that hell was full of infants, and preaching up such a godless theology as would freeze to polar frigidity all better impulses of the human heart.

1. We have triumphantly established our principles by the Scripture, in our first speech. Dr. Graves has not even attacked any point made.

2. We have shown that under God, we saved Protestantism. He has not dared to meet or try to break the force of our historic exhibit. It is full, complete.

3. We have met every objection he produces to refute our proposition, hurling back upon his own head the consequences, the deductions he draws from the positions he assumes.

4. We showed that the Baptist church did hold the same principles as to the right of organizing a church, restoring the ordinances and purity of the church, that Wesley held, with this grand exception—he did not have to go and baptize a man, and that one in turn, baptize him, in order to restore baptism, as Smyth and Helwys and their Baptists did in England, and as Roger Williams, Holliman, John Clark, etc., had to do in America, while all the Anabaptists of Germany had their baptism directly from Rome.

He told us a great long rig ma role about being invited to some religious convention up in Virginia, where the most visionary men in the world—a set of religious hotspurs and

madcaps were going to launch a new-fangled church with a great hurrah and so on. We thought at first it was going to be something, but lo! it turned out to be a mere body of hair-brain fanatics and men of Ewing proclivities, and, he tells us, they wrote *Dr. J. R. Graves* a letter of invitation to attend—Yes, indeed they did.

Well, who is surprised at that? Not I, to be sure. I would have expected it. They undoubtedly had read his works, and if they had, they had every reason to expect him to attend. Had they heard what we have from the good Doctor, undoubtedly they would have expected his presence, and made him president of the meeting.—[*Time out.*

DR. GRAVES' SECOND REPLY.

MR. PRESIDENT:—I will continue my objections to the claims of the local M. E. Society in this place being a Scriptural Church and hold my replication to the conclusion of my speech.

My third objection is

III. THE METHODIST SOCIETY IN CARROLLTON OR ANY OTHER PLACE DOES NOT POSSESS A SCRIPTURAL MEMBERSHIP.

The legitimate members of the Church of Christ, visible, are declared by the Word of God to be "Saints," the "Faithful in Christ Jesus," believers in Christ, "the saved," "spiritual" men and women as opposed to "Carnal"—those "born from above," quickened and made alive by the Holy Spirit, "adopted," the "children of God," every one, "first-born ones," whose "names are written in the Book of Life." The Methodist Discipline defines it:

"The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.—Meth. Dis. Art. xiii, p. 17.

I like Dr. Ditzler's definition better. "No one can be a member of the true Church of God," and of course of no one of its "branches," unless he is a child of God, justified by faith in the Lord Jesus Christ, it requires one to be in Christ Jesus." See page 21, Wilkes-Ditzler Debate.

He will not attempt to go back on this definition. I ask him again, as I have so often, to define a visible church, that has ordinances. He has for the past hour assumed that the church we are discussing is the invisible church. He is outraging discussion. Will he accept the thirteenth article as the definition of a Christian church?

Now, the M. E. Society here does not claim to be such a body as Elder Ditzler or as the Discipline defines it to be. It is not a body of "faithful men," nor of professed Christians even.

Perhaps not one-third, or one-tenth of its members profess to enjoy satisfactory evidences of regeneration, or of heart justification. The larger part of the adult membership are still but *nominally* desiring to "flee the wrath to come," etc., while one third or one-half of its members are *incapable of hearing or believing the Gospel!* If it was properly defined it would be:

"A society composed partly of professing Christians, partly of unregenerate persons professing a desire to become christians, and largely of morally unconscious infants and children."

A class-leader in the Mississippi Bottom told our missionary that the M. E. Church at that place consisted of one hundred and fifty members. He knew but three that professed regeneration of heart. And a M. E. preacher in one of the populous towns of Mississippi, confessed to me, while his church was by far the largest, numbering between some two and three hundred, very few were *regenerate* or professed to be—nominally seeking to flee the wrath to come. It is certain that the word *church*, in the New Testament, denominates no such heterogeneous and semi-secular medley of a society.

To say that the M. E. Society, at Carrollton, is a society of professing Christians, would be erroneous, for it would be ascribing to it a property it does not possess, nor even professes to have. It is *not* a society of Christians; for Christians are believers in Christ, who are recognized as such by a declaration of their faith; but a large part of this Society consists of members who are incapable of faith. Or, were they admitted to be believers, are incapable of the profession which is necessary to the cognizance of Christian discipleship.

Suppose Peto or Peabody of England, had left a bequest of one hundred thousand dollars to build a church house in this place for a Christian Church nearest answering the definition of Art. XIII.—A congregation of faithful men, understanding it in its lowest sense—professed believers in Christ, in which the ordinances were administered as they were in the apostolic churches, what congregation here would be the *least likely to get it?*

But this element of membership is not accidental, but *constitutional*. Your Discipline requires in fact none but those

seeking salvation. It nowhere makes any provision for the reception and baptism of a regenerate person. I will read the conditions only required by the statute book.

2. "Such a society is no other than *"a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."*—Dis. page 32.

4. There is only one condition previously required of those who desire admission into these societies, a "desire to flee from the wrath to come, and to be saved from their sins."

"The minister shall cause the candidates to be placed conveniently before the congregation, and after baptizing any who may not have been previously baptized, he shall say : etc."

"Brethren, the Church is of God, and will be preserved to the end of time, for the promotion of his worship and the due administration of his word and ordinances—the maintenance of Christian fellowship and discipline—the edification of believers, and the conversion of the world. *All, of every age and station, stand in need of the means of grace which it alone supplies ; and it invites all alike to become fellow-citizens with the saints and of the household of God.* But as none who have arrived at years of discretion can remain within its pale, or be admitted to its communion, without assuming its obligations, it is my duty to demand of these persons present whether they are resolved to assume the same."

"Then shall the minister address the candidates, as follows : Dearly beloved, you profess to have a desire to flee from the wrath to come and to be saved from your sins; you seek the fellowship of the people of God, to assist you in working out your salvation."—Dis. pp. 215-217.

Now this is all that can be found in the Discipline on the subject. There is not one word about *faith* in Christ as having been exercised, received and enjoined or regeneration of heart required in all this, but simply a desire to flee the wrath and a promise to repent, etc. A person may live and die as many have, a creditable *member* of a Methodist Episcopal Society, and never make a profession of regeneration. Prior to 1866 a six months trial was required of all seekers, and if they then still evinced a desire to seek, they were admitted into full membership, but The General Conference of that year took away this probationary porch and admitted all into the Societies and to baptism at once ! A movement backwards.

We see that a professedly regenerate—christian membership was an *element* essential to the existence of a Scriptural church, a congregation, a body of faithful men," say your articles,

professed *Christians*, not ginnerers. To call a body or society a church, not constitutionally composed of such, is to mislead and deceive those who may be in it, to misteach the world and do the grossest violence to the Word of God. The Sacred Scriptures know no such churches or branches.

Let me illustrate this by the figure of another.*

"When we learn from the Scriptures that a *synagogue* was a religious assembly of the *Jews*, and from authorized usage that the *Sanhedrim* was their Judicial Court, we know that *Jews*, exclusively, constituted these assemblies. The terms, according to their authorized usage, are exclusive of all others. Any other assembly than one of *Jews* is not a synagogue, or Sanhedrim; for these terms mean not simply an *assembly*, or a *religious* or *judicial* assembly, but a religious or judicial assembly of *Jews*. A Jewish membership is an element essential to their existence. Without the existence of *Jews* there can be no synagogue, or Sanhedrim. It is immaterial, though other assemblies may, in all other respects, be perfectly like a synagogue, or Sanhedrim; they are not like it in an element essential to its existence, and therefore to their identity. The same is true of the word *Parliament*, as signifying the British Legislature. We know that this word means the Legislative Assembly of England. We know, therefore, that none but Englishmen are eligible to its membership; that wherever it exists, it is composed of Englishmen: and that any other assembly than one of Englishmen is not the Parliament. The conclusion, respecting the sense of this word, is specially true, as it is learned from the proper source, in *English History*. The same is true of the word *church*. When we know that this word is used, in the Scriptures to designate an assembly of *Christians*, we know that no other assembly can be a church; just as well as we know that no substance can exist in the absence of its essential elements; or that there is no tree where there is not that which the word tree signifies."

I adopt the sentiments of one of our most eminent ministers and writers in North Carolina, that this audience and the world may see that I represent here the sentiments of every sound Baptist on this continent touching this vital issue between Baptists and Methodists, which so long as it exists must forever separate and alienate and provoke incessant hostility between us.

"The great and cardinal defect of Methodist Societies is their doctrine of an UNCONVERTED MEMBERSHIP. This is the vent in the foundation; the rot in the core. This vital element of Methodism is the deadly antagonist of true Christianity. It is essentially and detrimentally secular, while Christ says, "My Kingdom is not of this world." The Church of Jesus Christ consists of those who are "called to be saints, and sanctified in Christ Jesus." They "are a chosen generation, a royal priesthood, an

*W. H. Jordan.

holy nation, a peculiar people, that" they "should shew forth the praises of Him who hath called" them "out of darkness into His marvelous light." They are "THE LIGHT OF THE WORLD." How little does such a glorious description of the Church of Christ agree with the character of societies whose very life-blood is an unconverted membership?—the half of whose members consists of unconscious infants; and the natural and legitimate effect of whose principles is to organize a society in which true piety is no more a necessary condition of membership, than it was of admission to the privileges of the Mosaic economy? In fact, to abolish from the whole earth the sight or knowledge which, "coming" to the "Lord" "as unto a living stone," "are" "as also, lively stones built up a spiritual house," an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ:" and to supplant its place with an institution in which not a member shall occupy his position in consequence of his voluntary, or indeed of *any* profession of his faith in Christ, or shall ever have dedicated himself to the Lord in the ordinance of baptism. This it is the very nature of Methodism to do. It is the dreaded progeny conceived in an unholy embrace with secular ambition, with which she is in travail.

A Christian Church and a Methodist Society differ, therefore, not only in the *instituted* but the *moral* condition of membership, as much as a Christian Church differs in its conditions of membership from the Mosaic dispensation. Such a difference in the condition of membership naturally imparts a corresponding difference to its *nature*. Accordingly, we see that the materials composing a Methodist Society and a Christian Church are materially and radically different. A large if not the larger part of Methodist Societies consists of *infants*. Can such a society be the same with one whose members must all be professed believers in Christ? Suppose the law of the Christian kingdom required that its subjects should consist exclusively of Jews, would a society whose members, in whole or part, were Gentiles be a Christian Church? Can again, a society be a Christian Church, in which persons who are of age are admitted to membership without even professing to be converted? Is not the practice of admitting members into a church, as a means of conversion, one of the grossest corruptions of the Gospel, and eminently calculated to abolish the distinction between the church and the world, and to convert religion into an engine of secular ambition? There can be but one answer to this question among Baptists. If such a Society be a Church, the association of Whitfield, the Wesleys, and others, at Oxford, for their religious or other improvement, was a church. Indeed, upon this principle nothing is more easy than the concoction of a Christian Church. All that is necessary, at any time or any place, is for a company of dissidents, professedly unregenerate, to separate from a communion which they acknowledge to be a true Church of Christ, and, in violation of its canons, organize independent "*societies*;" and, instead of standing branded as a SCHISMATICAL BODY, it is a full-blown, Heaven-authenticated Church of Christ! Upon such a principle Christian Churches may be easily erected and as indefinitely multiplied as were our late unfortunate Confederate

notes. We can only say, that if the Church of the "living God" be a creature thus blown into existence by mortal breath, it is a very different institution from what we have ever believed it to be. Says Dr. W. H. Jordan: If a Society be a Christian Church merely because it contains *some* believers, then a cake of mud—to say nothing *worse*—containing some flour, is the same as a wheaten loaf; and it is the same whether we eat the loaf, or, for the sake of the flour it contains, eat the mud. The truth is, the flour which assumes such a heterogeneous and vitalizing connection, becomes assimilated to its associated element, loses its value, and is worth but little if any more than the mud itself.

We must acknowledge we cannot see the consistency, and quite as little the delicacy, with which Methodist Societies complain of Baptists for not admitting their unconverted members to their communion, when they know that we would not baptize or receive them into our own churches. The reception of such persons into a church they regard as dishonorable to the Gospel, subversive of its very foundation in a spiritual membership, and of a most unpropitious and threatening aspect towards the unfortunate subjects themselves of such a flagrant malpractice. It is as inconsistent and unnatural to receive unconverted members into a Christian Church as it would be to bring to a feast a DEAD MAN: and, by their various arts, to galvanize his cold and clammy face and shrunken limbs, over the festal board, into some frightful and ghostly imitation of the acts of life. Unconverted men are "*dead in trespasses and sins*:" and until it shall please God, of His mercy, to raise them from the dead, they are unfit for the habitations of the living. They should lie in their graves, as their only fitting place, until the Eternal Spirit shall awake them to life. They will then as naturally seek union with the living as they were previously unfit for it."

Replication.

The first thing I notice in his last speech is the endeavor to *change the wording* of the question, which he cannot be allowed to do. It matters not who proposed it, Elder Ditzler accepted it through his committee. I have heard Methodist Elders and others talk about branches of the church, and assert that their Society or church itself was one of the *branches* of Christ's Church, and now I want to know what Elder Ditzler means by the phrase "a branch of the church." He wants now to say *part* of the church, and I don't know what that means. When we follow branches we ultimately come to the trunk, the parent tree. Now when I follow this Methodist branch back, I find it a branch or twig of another branch, and following that I come to the church of Rome, the mother tree. But the Catholic Apostacy was never a branch of the

Church of Christ. If Methodist societies are branches of anything, they are branches of the Papacy. The Episcopal hierarchy, in the bosom of which Methodism was originated, boasts that she is the Anglican branch—and eldest daughter of the Latin, or Roman Catholic church. There is another theory prevalent among Ritualists—i. e., that the church is indeed one, but divided into several parts or families, as the various Episcopal sects indeed are—as the Greek Episcopal, the Latin Episcopal, the English and Protestant Episcopal, and the Methodist Episcopal churches—related as children and grandchildren of the same parent, the Catholic. I will and must suppose that Elder Ditzler means that Methodism is a “part of” this church. He will not have the hardihood to claim that the local society in this city is a part or a branch of the invisible church, *that has no parts or divisions*. *Will he explain?*

I have never said that I considered this Society here, nor any Methodist Society, nor all of them, as Evangelical, or part of my Father’s family, nor the shadow of such an admission have I made. But that I no more admitted it to be a church than I did a Masonic Lodge in this city. It is always the best to state an opponent’s position correctly, and especially when he has the opportunity of correcting.

2. But I have disgraced myself in stating that the first rise of Methodism was in 1729, and that in that year the first Society was formed by Messrs. John and Charles Wesley, and that I confound the prayer-meetings with the organization, etc., and intimates that I blunder on every point, and get right on none, and charges it to my lack of information, etc., Now this will do for a professional controversialist, but let us see who blunders, and who perverts.

I will take it for granted that John Wesley, the father of Methodism, knew quite as well as Elder Ditzler, when he originated and started his first Society. Hear what he says:

“In 1729, two young men in England, (Charles and John Wesley, members of the church of England, and the latter a minister,) reading the Bible, saw they could not be saved without holiness, followed after it, and incited others to do so.”

“In November, 1729, at which time I came to reside in Oxford, my brother and I, and two young gentlemen more, agreed to spend three or

four evenings in a week together. On Sunday evening we read something in divinity, on other nights the Greek and Latin classics."

"On Monday, May 1st, our little society began in London, But it may be observed, the first rise of Methodism, so called, was in November, 1729, when four of us met together at Oxford."

In 1735, this society in Oxford had increased to fourteen or fifteen members.

Who correctly represents the facts in the case? Methodism then originated with four unregenerated young men, says John Wesley, who, becoming the most active, assumed, and was soon acknowledged to be the father of the system. The second rise of Methodism was in Savannah, Ga., April, 1736. Let Mr. Wesley speak, and it will save my courteous opponent from charging me with blunders. He writes from Georgia of this Society thus:

"After the evening service, as many of my *parishioners* (not Christians necessarily) as desire it meet at my house (as they do on Wednesday evening) and spend about an hour in prayer, singing and mutual exhortation."

The third and last rise, he says, "was at London, on this day, May 1st, 1737, when forty or fifty of us agreed to meet together every Wednesday evening, in order to a *free conversation*, (about what, the Greek and Latin classics?) begun and ended with singing and prayer."

"In January, 1739, our *Society* (Mr. Wesley did not presume to call it a *Church*) consisted of about sixty persons. It continued gradually increasing all the year. In April I went down to Bristol, and soon after a few persons agreed to meet weekly, with the *same intention* as those in London;"

All can see there was no originating anything new in London in 1739, any more than there was on the day of Pentecost. John Wesley says Methodism commenced in 1729. J. Ditzler says it did not, but in 1739; will Methodists decide? I will quote a few paragraphs from Mr. Inskip's work on Methodism, since Elder Ditzler has joined issue with me as to who originated Methodism. Mr. Inskip says:

"In the beginning, Mr. Wesley did not conceive the idea of forming a Society at all. Afterwards, however, *he* (not Jesus Christ, not an apostle, not an angel, but he John Wesley, priest of the church of England) consummated such an organization as he found (taught or exemplified in the New Testament? No, he did not consult that) but as he found to be suitable and necessary. But this organization was not a distinct sect, holding a particular formal creed, or prescribing any exclusive method and ceremonies of worship. It was a SOCIETY IN THE CHURCH, (i. e., of England.)"

Mr. Inskip seems to be penetrated with the conviction that his Church is but a *sham* Church. He claims for Methodism but little more than Masonry claims to be, and nothing more than the American Bible Society is—a “*system*”—not a Church, but only a system or scheme of a religious and moral enterprise! “Methodism is not a mere sectarian form of Christianity, *but a SYSTEM of religious and moral enterprise.*” Page 40. Again, he says, “A more wise or better arranged *SYSTEM of religious and moral enterprise*, could not have been conceived. Of course, *LIKE ALL OTHER HUMAN INSTITUTIONS, IT HAS ITS DEFECTS AND IMPERFECTIONS!*” Page 65. Here Mr. Inskip frankly admits that it is a *human institution*, and an *imperfect and defective* scheme. May I allow him to tell us here who devised the *System*? See page 54 :

“Finally, it may be said, Methodism in England and America, was a *special system.*”

“To meet the emergency which then existed, God raised up a company of great men—men who were great in intellectual endowment, moral excellence, and inventive genius. There was John Wesley, who has justly been designated the greatest of ecclesiastical legislators—Whitfield, the most extraordinary of pulpit orators—Charles Wesley, among the best of sacred poets—Coke, the leader of modern missionaries—Asbury, the most laborious of bishops—and Clark and Benson, one the most learned, the other the best practical commentator ever known. *THESE MEN DEvised THIS POWERFUL INSTRUMENTALITY, WELL STYLED ‘CHRISTIANITY IN EARNEST.’*”

“Every agency they could command, however novel and irregular, they used with energy and enthusiasm.”

The Wesleys, Whitfield, Coke, Asbury, Clark and Benson, then *DEvised* Methodism. They did not copy it from the Bible, or mould it according to the teachings of Christ, or conform it to the model church, built by Christ, or Mr. Inskip would not say it was a “*HUMAN INSTITUTION,*” or “*DEvised*” by the above men! Will Methodist Christians think in what fold they are? whom they are following? and what institution they are supporting?—[*Time Out.*

I reserve the rest I have to say to my next speech.

DR. DITZLER'S THIRD SPEECH.

GENTLEMEN. MODERATORS:—He tells us he asked me to define the church. It is unfortunate the Doctor is so hard of hearing. He loses a great deal by it.

As the Doctor has made no real point, we will call his attention to a few points that demand attention at his hands. As I meet and overthrow every point he seeks to make, we hope he will try to meet some of our points raised against his church. They are congregational. Each church is indifferent—a form of ecclesiasticism never known in the world till as late as A. D. 1602. We call his attention to succession, so relied on by Dr. Graves and his people in the South and West, and to the form of that government.

APOSTOLIC OR BAPTIST SUCCESSION.

1st. ITS CLAIMS OR PRETENSIONS ARE

1. Repudiated and ignored by their best historians and writers—Benedict, Backus, Ripley, Bunyan, Cramp, Jeter, etc.

2. Not claimed by their most eminent divines in the present day.

3. Refuted by all history. Giesler, the most accurate historian utterly grinds to powder all such claims.

2d. It implies that Baptists cannot rest their case on Bible support—or its own merits, but needs scaffolding and fictitious support.

3d. A doctrine attended with such results as this is, should be clear, sustained by the most positive, simple, and unquestionable facts. Yet 1. It is supported not by a single fact in the Bible or history. 2. Contrary to all the records of (1) general history, (2) repudiated and destroyed by all standard, candid Baptist writers.

BEING CONGREGATIONAL—WHENCE CAME IT? Let us examine into the government here.

1. From Moses to Christ the Church was not congregational,

Num. xxvii. 15-23. There was nothing of the kind, and the laws for the government of the Church were a unit. The laws for a congregation were for all, and no such thing as congregationalism was dreamed of. They had no Brown or Robinson to invent it.

2. Christ and John found it thus. Where now did John organize and officer congregations or separate churches? Show that. But you must do this to make good your claims—start right before you get into the fog of later history. Howell, p. 75, and their authors—all Baptists—contend John's was Christian baptism; and they were never rebaptized, p. 75.*

3. With Jewish precedents, Christ uses the word Church thrice—Matt. xvi. 18; xviii. 17 twice there, in the familiar Jewish sense, verses 18-20 also.

4. During Christ's personal ministry he never organized those who believed on him, or were pardoned by him, into separate congregations, any more than did John. He taught in the temple, in houses, everywhere—healed, pardoned, saved. It devolves on Dr. Graves to show where he did do these very things to make good his side of the question. Yet he knows he dare not attempt it.

5. Where in Apostolic records do we find the change? Examine the Apostolic history.

(1.) Acts i, 22-26 as a whole they select—the Holy Spirit chooses the one. Nothing congregational here. (2.) Acts 11, 4-11 all these Jews followers of Christ—some of whom doubtless are named Acts i. 15, the number assembled on that occasion "together,"—then converts 11-41 "were added"—no new organization, "continued in the temple, 46, daily.

(3.) Acts vi. 1-4—"The multitude of the disciples" were called in with "the twelve" Apostles, to look out seven proper persons "whom we may appoint." This is not congregationalism.

(4.) Acts viii. 6, 8, 12, 14—"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John."

*Bunyan says, "John gathered no *particular* Church." A Reason of my Practice, Complete Works, 829. See Iron Wheel also, p. 549.

The Apostles and brethren as a body assumed charge.

(5.) xi. 1-2; v. 18 and v. 22.

'And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.' "And when Peter was come up to Jerusalem, they that were of the circumcision contended with him." "saying, Thou wentest in to men uncircumcised, and didst eat *with them*." "But Peter rehearsed *the matter* from the beginning, *and* expounded *it* by order unto them saying." "I was in the city of Joppa praying: and in a trance I saw a vision. A certain vessel *descended*, as it had been a great sheet, let down from heaven by four corners; and it came even unto me."

Here we see not only no congregationalism, but just the opposite, and facts utterly contrary to, and irreconcilable with it.

(6.) xiv. 26—Paul had gone by the recommendation of the Church at Antioch, yet xv. 1-3, shows there was no congregationalism yet. The following will confirm this:

"Wherefore my sentence is, *that* we trouble not them, which from among the Gentiles are turned to God." "Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas: namely, Judas surnamed Barnabas, and Silas, chief men among the brethren." "And they wrote letters by them after *this* manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia." "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment." "It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul" "Men that have hazarded their lives for the name of our Lord Jesus Christ." "We have sent therefore Judas and Silas, who shall also tell you the same things by mouth." "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." "And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

The Apostles, etc., as a whole settle these matters—not the congregations for themselves.

(7.) Acts viii. 38-39—Of what individual church did Philip make the Eunuch member who was on his way to a distant place?

(8.) xxi. 25—the same case as xv.

(9.) Did the conversion of parties Acts x. 41-47 make Cornelius, etc., members at Jerusalem? Those in xiv, were they made members at Antioch?

Now here we have a chance to test your form of Church government, yet we see it will not stand investigation for one moment.

Let us now examine the points the Doctor sought to make against us.

He calls attention to the Church in Carrollton, saying that they cannot tell (1) how many infants, nor (2) how many unconverted members, received as seekers, are not a society of believers, for a large part, he says, cannot believe.

He guesses at it all—has no information—shuts his eyes, dashes ahead, and as usual, is unhorsed, badly crippled, and tries some other point of attack.

We must inform him (1) That Bro. McDonald keeps a record of all baptisms here, as is made the duty by our laws in all churches. But (1) Whether we do right or wrong, that not being under discussion now, infants are not reported in our statistics as members. Our statistics are wholly of adults in both wings of Methodism. Hence you are misled and wrong here again. (3) As to unconverted members, Baptists will too gladly take these Methodists into their own church, requiring no additional conversion, but only a dip into water. Nay, Methodist proselytes are deemed so good by them, they take our expelled members and ministers—even in many cases where we expel them for immoral conduct. These are unpleasant things to tell, but when you here bring in a comparison, if you suffer by it, it is your own fault. But we are far from pursuing such a course—disdain to do so—where you expel for immorality.

What he has to say on infant baptism, we had that up three days, and will have it up again in our next, so we will let that pass till then, and it will fare as all else he has attempted will fare.

Now hear him again. He says we have no service to baptize regenerate people! Nay, “not a word about *faith in the heart* in the service for baptism!”

Now turn to Discipline, page 149—“Dost thou believe in God, and in Jesus Christ? Wilt thou be baptized in this faith?” These are only a few of like close questions put to

every adult when we baptize, in both the great bodies of Methodism. So again you see how reckless are the Doctor's assertions. It would mortify me beyond expression to be caught up, hemmed in, exposed as the gentleman is at every turn, in every corner, and no way open to escape.

He stalks right on into the following most unguarded, and ungenerous statement—every word of which convicts him of grossest ignorance of what we teach or of wilful misrepresentation. He tells us the vital point—the rock on which we stand—on which Methodists rest is unregenerate members in the church—half of whose membership are unconscious infants!

We know that is the way they report us, and hence pretend to a larger adult membership than we have, when we number two, or two and a half to their one of adult members. We repeat, we do not report our infant baptisms in our statistics of membership in a single case. When will Baptists try to learn just a little truth, at least?

He tells us that from the beginning they, as Baptists have protested against infant baptism. Beginning of what? The beginning of the seventeenth century, we presume, for earlier than that there never was a Baptist church on the earth. Then they began. The first Anabaptist Churches in the common sense of that term did not at first reject infant baptism, even as Giesler and others quoted clearly show.

But while you, as Baptists, made a big hurrah over baptism, why did you not do more in the way of arousing religious sentiment, purity of life, soundness of doctrine? Religion was dying out everywhere under your teaching. We find you mired down in the mire and clay of doubt and uncertainty—dispirited—helpless, and going down before your victorious adversaries, and pulled you out, gave you all the start you got, keep up your membership in part today, and yet you have no heart to thank us for it. He thinks it awful if by our rules men could organize churches as fast as Confederate notes. Would to God they were organized even faster than that. Then we would have the earth soon filled with hallelujahs, we would spare enough fire of love to Baptists to dry up the

water frenzy; and the whole land be redeemed. That is what we want—need.

Doctor Graves throws out a dry net and catches up all the unguarded expressions of men, condenses them together here, and then offers it to you as what our church is. Suppose we take the sayings that unguarded Baptists and open communion Baptists and all have said of the Baptist Church, and what a picture we could draw. But every candid mind knows it would be wholly unfair—unjust.

No doubt Dr. Graves often upbraids his own people just as Dr. Pierce does, and enters deep complaint, but is it fair to take that as a proof that his people are less spiritual and devoted than other churches? At the same hour, many ministers of other churches are doing the same thing—using like words of appeal to their people.

Thus you see Dr. Graves all the way through, simply relies on the merest little catch-peuny arguments and deals them out as if they were well founded, well digested and legitimate, yea, serious impediments before us—reasons for not regarding us as a real Christian church. He urges and seems to take the position that if any unconverted people be in the church, it is *not* a church. He quotes—“I will keep all thy righteous judgments.” But this was David. He maintains that David was not in a church—was no church then. So his text is against him. But look at the matter now. He urges that if we have unregenerate members in the church, we are not a church. We showed—

1. That there were unregenerate members in the church in the Old Testament times.

2. Bad, unregenerate members in the church in the days of Peter, Paul and John.

3. Unregenerate members in the Baptist church—plenty of them.

4. Now if these were all Scriptural Churches, though parties were in them that were not entitled to a place therein, why does it happen the rule cannot hold as true in our case as in the times of Moses, of John, of Peter, of Paul, of Dr. Graves?

5. Were we to grant therefore, that the infants—yea, “unconscious infants” were not legitimate members, how can parties that at least are not guilty of wrong—who cannot disgrace the church by shameful acts of wickedness—parties of whom the Master said “Of such is the kingdom of heaven”—“he that receiveth one such little child in my name, receiveth me”—suppose, we repeat, all this be wrong—without warrant, do they neutralize the validity of church existence when the tens of thousands of adult sinners and hypocrites in your church to-day are not admitted to forfeit your claim to being recognized as a legitimate, a Scriptural Church?

We have stated and restated the true philosophy of church existence till we are tired repeating it. All those in a saved relation to God—all his saved ones—who, were they to die, would be received to himself, constitute his real church. All who are by his blood redeemed to himself—saved. Any number of these may assemble together, worship, administer the ordinances, and they are a legitimate church. They constitute a visible church—a local congregation representing a part of God’s great spiritual family or church. All the facts in this position were laid before you on Proposition Second on Infant Baptism. We represented a brief summary of them in our first speech on this proposition. Never, no, not once has our Brother seen proper to attack a single position we took. They all stand boldly out, unscathed, unshaken. As long as they stand, our position is true, and all this “nibbling around the edge” as my friend Dr. Brents would say, amounts to absolutely nothing.—[*Time out.*

DR. GRAVES' THIRD REPLY.

MR. PRESIDENT:—That I do not misrepresent the only condition of membership since the change in 1866, I present a few extracts taken from a series of articles published in the *Methodist Advocate*, at Nashville, Tenn., March 28th, 1874, by the oldest living Methodist on this Continent, Lovick Pierce, of Georgia, the father of Bishop Pierce. I do it for triple reasons. Eld. Pierce offered the bill in Conference that secured that change, *i. e.*, abolished the Probationary system and thus took the seekers into the church, and if any man, he ought to know if justifying faith, or being “renewed in the spirit of his mind,” is the present condition of membership. I do it because I want to perpetuate his protest and his prophecy, and place them before the eyes of thousands who otherwise will never see them.

He wrote his articles before going to the last Conference to which he went, with the hope of securing the change that would chrystalize his views into church laws and thus secure a Scriptural membership to the Methodist Church South, evermore. But I regret to say he failed—he made the effort and FAILED.

I quote from one of a series of articles in the *Methodist Christian Advocate*, Nashville, and I do not strain or pervert his meaning—

“I am prompted just now to urge this inquiry, because I find in our papers frequent allusions to it in terms which incline me to believe we have some among us who are trying to make others believe that to require any other religious experience as a condition precedent to reception into full connection as a member of the Church, than Mr. Wesley required to admit persons into his Societies—which was only admitting them into a class-prayer-meeting to aid them in seeking salvation—would be to innovate wantonly upon Wesleyan Methodism. Why, Mr. Editor, am I mistaken, or did I not see in your excellent *Advocate* very lately, mixed up along with many excellent things, as difficulties in the way of a genial Methodist fellowship between us and the Methodist Episcopal Church, this, as the most *unbearable* and *irreconcilable* of all, that they had departed

so far from our Methodism here, as to make justification by faith—that is, the simple profession of it—a necessary condition in their law of religious eligibility to membership. On this, as a matter of fact, I am not posted, but do earnestly hope it is true. My hope of a general fraternization is very feeble, but in as far as I am concerned I want the brethren to know that it will not be because they have put up the condition previously required for actual membership in the church to the point where, I believe the examples in the New Testament put it in the inauguration of the Christian Church."

This is a frank confession that he regards the present condition of membership in the Society here at Carrollton as unscriptural, which sustains my point. But that there may be no doubt, I read two more:

"And now, Brother Editor, as I am launching my Methodist rectitude upon your judgment, I ask if this mentioned fact is not proof enough to sustain my chief postulate, which is, that the future accord of Methodism with its original mission, to spread holiness over these lands, will depend mainly upon whether we, as builders, see that this spiritual house is carried on to its final complement *only with lively stones*. As I must hasten on my way, let me say—not as a prophet, technically considered, but nevertheless as a seer—that the church will never hereafter be saved from fashionable dissipations by the enforcement of a strong moral discipline. This muscle in our arm is permanently paralyzed by the unconscious effect of political liberty upon safe moral restraint. Mind what I say, the church must be *kept pure by building only with members renewed in the spirit of their minds*."

"It is now not only a question, but *the* question, whether, as true Methodists, we are to admit members into the Methodist Episcopal Church (I use this denominational title now in its original sense) on Mr. Wesley's one only condition previously required of such as desired to join his Societies, or, as a church, are we bound to put our condition for church membership higher, inasmuch as church membership is a much higher state of communion and fellowship, than the joining of a religious society, to *aid the members of the Society to flee from the wrath to come by seeking present salvation from sin?*

Our future members must come in not so much on Mr. Wesley's one only condition previously required, but upon King David's inspired platform: Here I am myself, even poor me—"Thy word is a lamp unto my feet, and a light unto my path. I have sworn and I will perform it, that I will keep all thy righteous judgments. Amen."

If this could only be accomplished it would be the grandest and most salutary religious revolution that has taken place on this continent since its discovery, and if one or twenty more great J. Wesleys will only aid in bringing it about I will write them. I hope this very Debate will aid in doing it, and I believe it will.

IV. THE M. E. SOCIETY IN THIS PLACE, AS IN EVERY OTHER,
LACKS AN ESSENTIAL QUALIFICATION OF A SCRIPTURAL CHURCH.
IT IS WITHOUT SCRIPTURAL BAPTISM.

Scriptural baptism is a constitutional prerequisite to the existence of a Church of Christ. There can be no church in any true sense of the term, without it. The voice of every standard writer in every denomination under the sun is in perfect accord in this. "NO SCRIPTURAL BAPTISM, NO CHURCH."

When I say baptism, I mean just what the founder of his church, and the giver of the rite meant, i. e., the act he himself received at the hands of his Harbinger *in the river* Jordan. There lives not a man, unless biased by prejudices, or influenced by party, but that in his conscience believes that Christ commanded His apostles to perform the identical act for baptism, which He and they had received from John the Baptist in the Jordan, and in his innermost conviction he believes that act was a burial, an immersion, a planting in the likeness of death, and a rising again in the likeness of his resurrection. But if I have done one thing in my life, I have established during this discussion beyond a reasonable doubt, that immersion was that act, and therefore I say here, that any other act, how sincerely soever performed or accepted is not the baptism Christ commanded, for by no other act can the profession be made which he requires, or the symbolism which He appointed.

Scriptural baptism consists of four things. 1. Its form. 2. Its design. 3. The Scriptural subject. 4. The proper authority—church.

I introduce another illustration from the distinguished writer I have quoted:

"If the condition of initiation into a Christian church were *circumcision*, would a society be a Christian church which, for this rite substituted baptism? If not, as little can a society be such, which, for baptism, substitutes sprinkling; and in either case the reason is the same, because in neither the necessary condition of membership is observed. If, too, membership would be invalidated by a want of its true condition, not less could it be by the substitution in the place of one that is unauthorized and spurious. Such a society fails of the character of a church. *First*, from wanting what it *ought* to have, that is *baptism*; and, *secondly*, from hav-

ing what it ought *not* to have, that is *sprinkling*; and *thirdly*, its anti-evangelical complexion is deepened from the perversion of calling an alien and incongruous substitute, by the name of Christian baptism. As we have seen that a Methodist society cannot be a Christian church, on account of the *want* of one rite, so neither can it be on account of its *practice* of another. It fails in one case from defect, in the other from excess; either of which is equally destructive of the common identity of two objects. Two societies cannot be the same, when one is destitute of what is essential to the existence of the other and introduces a dissimilar and unauthorized substitute into its place. It would seem more correct to say that such societies are directly antagonistic. If two things are the same, merely because they agree in some respects, there are no two things which are not the same. If a society be a Christian church simply because it is composed of believers, (which, however, as we have seen, is not true of the Methodist society at Carrollton,) no ritual service is necessary to its existence, which is equally contrary to the doctrine of all Christendom, to the dictates of reason, and the principles of revealed religion.

"We have asked, if a society should practice circumcision as a condition of membership, would such a society be a Christian church? and we have supposed that the question admits only of a negative answer; but this is, in effect, the very thing which Pedobaptists *do*. They practice sprinkling, or, as they say, baptism, as a substitute for circumcision. The two rites differ only in form, not in principle. They involve, according to Methodist views, the same privileges, and convey the same blessings. Hence Methodists are involved in the absurdity so fatal to all clear views of the Gospel dispensation of maintaining the identity of the Jewish state, and the Christian church. Infant baptism is essentially a Jewish element and a Methodist society may, in this respect, more properly be called a Jewish rather than a Christian church. Even if Methodist societies observed baptism instead of sprinkling, their erroneous, secular, and anti-Christian views respecting its design and import, would of itself actually destroy their claim to the character of Christian churches. The Jewish and secular elements, incorporated with their societies, darken the light of Christianity, carnalize their character, and instead of perfuming and embalming them with the pure word of life, corrupt and poison them with the doctrine of a hereditary religion, and the sacramental virtue of ordinances, thus imparting to them the taint of a moral infection."

The M. E. Society at this place, as everywhere else, is a body of professors and non-professors, and those unable to make any profession. All *unbaptized*, and therefore in no sense a Scriptural church. There is another feature that works a forfeiture, etc.—its six baptisms, and not one for a person Scripturally qualified, sprinkling, pouring and immersion, infant baptism, that of adult seekers.

It has no office for the baptism of a professedly regenerate person. This may strike some with astonishment, but I do

say here with the discipline in my hand and in the presence of Eld. Ditzler, that in this book there is no office for the baptism of a professed Christian man or woman. Wesley himself declared that the whole office for baptism of infants proceeded upon the supposition that they are born again at the same time they are baptized, and it is as certainly of adults also, as I will show if Eld. Ditzler presumes to question it.

THE M. E. SOCIETY AT CARROLLTON LACKS A THIRD ESSENTIAL FEATURE OF A CHRISTIAN CHURCH, VIZ., A SCRIPTURAL ORGANIZATION. Government implies laws, and laws authority to enact and enforce them, and execute their penalties. This authority must lodge somewhere. If in the hands of one man, then we have a *monarchy*. If this authority is without check, absolute and independent of limitation or control, then we have an absolute despotism. If this authority is lodged in the hands of a privileged few, then we have an Oligarchy. If in the hands of a privileged class, an Aristocracy. If in the hands of representatives chosen by the people, a Republic. If in the hands of the people, a Democracy. If in the hands of the priests of the body, then it is a Hierarchy. If it is constituted with law-making powers, it is a legislative body. If, with only power to *execute* the law, as already enacted, and by the people direct, then it is an Executive Democracy.

Jesus Christ did institute a specific government on earth, when He set up His Church, and He called it His Kingdom. He could not set up a church without giving it a specific form any more than an architect could build a house without giving it a particular form. This is self-evident. The first church Christ established was the mother and model of all future churches. We may safely say no church differing from this in form of government and administration, was ever set up by His apostles. The act in any one of them would have been high treason against the King. Christ has authorized no one, man or angel, to change the government He originally gave His church in one jot or tittle. That we represent the views of the most eminent writers and the most gifted Bishops of his own church, I submit a few extracts

from their published writings. For the following extracts from an editorial article in the *Methodist Quarterly* when it was published in Richmond, Virginia, some twenty years ago, and edited by Dr. Doggett, now Bishop of the Methodist Episcopal Church South, I am indebted to one of the editors of the *Georgia Index*. What will he say of his Chief Minister and master? They amount to nothing in Eld. Ditzler's esteem—cobwebs across his path!

Extract-1. "Unless the professed followers of Christ organize upon the apostolic model, *they are not a church of Christ*, although there may be members of the body of Christ, or Christians among them."

2. "Members and ministers professing the religion of Christ, may congregate together for the purpose of worship, and may organize yet they *will not be a church of Christ, unless they organize upon the apostolic model.*

3. "The members of regular Christian associations, may be true members of Christ's body; may, by complying with the conditions of salvation, enter into the spiritual kingdom of God, and ultimately be saved, but they *do not belong to the church of God*, because the association, to which they attach themselves, was irregular, or was not a church of Christ, as wanting conformity with the true model, in the irregular particular, whatever it may be."

4. "We do not contend that an organization in accordance with the apostolic model is essential to salvation, but only *essential to make an organization a church.*"

5. "We do not suppose that any *unprejudiced mind* would call any body of men and women *the true church*, so particularly described by the inspired writers, as the true church has been, *unless it comes up fairly and fully*, in every minute particular, to a description proceeding from that wisdom that could not err in the description, in any remote or conceivable degree."

There is much more of similar import, in the article from which I extract, and the author, in the exuberance of his liberality, gives minute details to *Baptists*, as to the course *they* must needs pursue, if they would become members of an Episcopal church. He deems no church entitled to be recognized as a church of Christ, that has not an Episcopal form of government. So I say, of its *membership*, and of its *Baptism*, and of its *fundamental doctrines* and *origin*.

What is the form the Methodist Conference claims for American Methodism? They say it is "unique," *sui generis*, and so it is. I will let Rev. G. G. Cookman speak. I read from his great Centennial Speech, in John Street Church, New York, endorsed by its official publication by the Methodist

Episcopal Church, 1851. And let me say here, that the bare quoting this extract from the speech of Elder Cookman—though published by the General Conference—has brought down more abuse upon my head than any other one act of my life! But if I can, by suffering this abuse, serve my dear Master and advance his great work, then let His will be done. He alludes to Ezekiel's vision of "Wheels within wheels," and says in his speeches, pages 145, 146 :

"Now, sir, let us apply this to Methodism. The *great iron wheel* in the system is *itinerancy* ; and truly it grinds some of us tremendously ? the *brazen wheel*, attached and kept in motion by the former, is the *local ministry* ; the *golden wheel*, the *doctrine and discipline of the Church*, in full and successful operation. Now, sir, it is evident that the entire movement depends upon keeping the *great iron wheel of itinerancy* constantly and rapidly rolling round. But, to be more specific, and to make an application of this figure to American Methodism, let us carefully note the admirable and astounding movements of this wonderful machine. You will perceive there are wheels within wheels. *First, there is the great outer wheel of Episcopacy*, which accomplishes its entire revolution *once in four years*. To this there are attached *twenty-eight smaller wheels* styled *annual conferences*, moving around *once a year* ; to these are attached *one hundred wheels*, designated *presiding elders*, moving *twelve hundred other wheels*, termed *quarterly conferences*, every *three months* : to these are attached *four thousand wheels*, styled *traveling preachers*, moving round *once a month*, and communicating motion to *thirty thousand wheels*, called *class leaders*, moving round *once a week*, and who in turn, being attached to between *seven and eight hundred thousand wheels*, called *members*, give a sufficient impulse to whirl them round every day. O, sir, what a machine is this !"

Truly, "what a machine is this !" We say to every one, "Let us carefully note the admirable and astounding movements of this wonderful machine !" How potent for good—if controlled by angels ! How omnipotent for evil—if turned by men !—Why, in essential character, it is the very system of the Jesuits of Rome ! It is, in principle, a crushing military despotism. It is astounding ! It is astounding that any set of men, after the American revolution, should have dared to fabricate, and set in motion, this *great Iron Wheel of Episcopacy* ! Just look at it, and you see it is a perfect system of *passive obedience and non-resistance*. Every *smaller wheel* being "ATTACHED" to the wheel next in power above it, and the whole moving in absolute control of the GREAT OUTER WHEEL OF EPISCOPACY. The reflecting man must see at a glance, that

all real liberty of thought and action is destroyed as truly, by this system, as by the ecclesiastical system of Rome—as by the drill of an army—as by any despotism upon the face of the earth.

This then is the divine and sublime model of the Methodist Episcopal Church? But the Society at Carrollton is not this wheel! It must be a branch of it—but what branch was the Great Wheel? It must be one of the *lesser wheels if any.*

Well sir, it is true that the symbolic wheel of Ezekiel is the only semblance that God's Word affords for the government of the M. E. Church, and it is to my mind as authoritative as my opponent's position that the church of Christ is a continuation of the old Jewish Commonwealth in order to establish infant baptism. If there is any thing under the shining sun certain and made out, it is that the New Testament affords no more authority for this wheel within-a-wheel-government of the M. E. Church than it does for infant baptism. It is this painful fact that drives them into the shadows of a dark and superceded dispensation to find something that is strong enough to hold an inference, or bear an analogy.

Now let Eld. Ditzler answer, and let every man and woman who hears me, answer. Is this, can this be the Divine and apostolic model of the polity of the Christian Church? If you answer no, and you must answer *no*, then no religious organization possessing this can, in the language of Bishop Doggett be a church or a branch of the Church of Christ.

Replication.

To show still more clearly that "Methodism as it was," was a far different thing from "Methodism as it is," with its lofty and hollow pretentions, as well as to show that it is understood by the intelligent, we quote from the February number of the *North British Review*:

"For a long time even after the societies under his care had become very numerous, he would not allow his preachers to assemble their people during the ordinary hours of public worship on the Lord's day, and to the last he refused to give them a general permission to administer the sacraments. The people who joined him, he wished to remain still members of the *Established Church*, to attend upon her worship, and to receive seal-

ing ordinances in her communion. This is the position still maintained by that section of his followers who call themselves Primitive Methodists. Wesley's plans and arrangements were directed so as to afford to those who joined his society, advantages for growing in grace, for adorning their profession, and for promoting the interests of religion, *additional* to those they might possess as members of the Church of England and attendees upon their ordinances. He *did not intend to form a distinct and separate Church*, and in *point of fact did not do so*. He does not seem to have reached any convictions, which appeared to him to make it men's duty to disapprove of the constitution of the Church of England, or to separate from her communion. So that Wesleyan Methodism, under its founder, *was not a Church, and did not profess to be a Church*, but only an Institute, regulated in its arrangements by present and temporary circumstances, and *supplementary* to the Church of England for promoting the Christian good of the community."

"Different considerations seem to show that Wesleyanism even yet scarcely professes to be a scripturally organized Church, and if so, it must be, in respect to its organization, a device of human wisdom, and therefore not destined to perpetuity, not fitted for permanence."

"Wesley did not profess to be organizing a Church upon a *scriptural* basis. His Institute (Methodism) was the product of *his own wisdom and sagacity*, and must be subject to the fluctuations and instability of all merely *human* things."

What unparalleled effrontery, then, for Methodists, in the face of these facts, to declare that their Society is a Christian *Church*, and *scripturally* organized!

Now I wish Elder Ditzler to know that there is a world-wide difference between originating an organization different from anything that can be found in the Bible, different from anything the world had ever before seen or heard of, and calling it a Church, and organizing a Christian Church. It is true that two or three baptized individuals can organize a Church, provided they adopt the apostolic model of government, and covenant to be governed by the sole authority of Jesus Christ.

Jesus Christ *originated* as well as gathered his disciples together into a body which he, during his public ministry, taught them to call "*Church*," Matt. xviii, and there was a church—not completed to be sure in all things—just as much as there was on the day of Pentecost, when three thousand members were added to it, and this body of brethren was the body Christ sang in the midst of—so that the prophecy was fulfilled, "in the midst of the *Church* will I sing praises," etc.

Church is established by the legislation of a man or men, furnishes a sufficient reason why Christians should leave it, as having in its constitution those elements which are at war with the spiritual nature, the primary principles, and the high moral ends of the Christian dispensation."—*Chris. Statesman*.

Dr. A. M. Poindexter, of Richmond, Va., says, on the Relation of Baptists to Unscriptural Church Bodies—

"Now, if the bodies to which reference has been made are not Scriptural churches, their ministers cannot be Scripturally ordained ministers. The ordination can have no force or validity beyond that which is imparted by the body whose act it is; and if that body is not a Scriptural church, of course its ordination cannot confer Scriptural authority.

"In view of these considerations, it follows that Scriptural churches should not recognize, in any way, these unscriptural organizations as Scriptural—either by word or action, as to the bodies themselves or their officers. The churches of Christ are to oppose all departures from the faith as delivered in the New Testament. They may not fraternize with or connive at heresy. And the obligation thus resting on Scriptural churches bears also upon every member and every officer of those churches. The whole body, and each individual, are called upon by fidelity to Christ and the truth to make a solemn, consistent and unceasing protest against fundamental error, whether relating to doctrine or to practice; and in the cases reviewed, both doctrine and practice are involved. No Baptist can, rightly or consistently, recognize a Pedobaptist church as a Scriptural church, or a Pedobaptist minister as a Scriptural minister."

I perceive the Elder is a little chagrined at the picture of his holy people in England, called Methodists, as shown by his father, John Wesley, and asks me if I want to compare the piety of my people (Baptists) with his, etc. Comparisons are proverbially odious, but I will assure him they would suffer nothing in the comparison as to piety, and for what they have achieved for the world.

How he has answered my objections to the local Society in this place being a Scriptural church, let the world judge.

DR. DITZLER'S FOURTH SPEECH.

GENTLEMEN MODERATORS:—We come now to offset Dr. Graves' charge, and additionally meet his objections against admitting Pedobaptists as forming a part of God's Church, by exposing *his* to *all* the objections he offers and far more, and a hundred-fold more damaging. And we offer none but indubitable proof—the most impartial, elaborate, and learned historians of the very country where the parties acted, all supported by elaborate appended foot-notes containing the documents in the original languages then used—German and Latin.

[Mr. Graves interposed to stop Mr. Ditzler—that Baptist History had nothing to do with this question. Mr. Ditzler contended that Dr. Graves had assailed Methodist History most fiercely—reading pages from the worst part of the "Iron Wheel," and all this, he claimed, to prove the Methodist were not a church. Their late origin, etc., and want of religion in its founders proved it, Dr. Graves urged, to be no church.] Now, not admitting a point he urged, we propose to show that all these charges with a thousand-fold force press against *his* church. But remember the facts already put in evidence on a former proposition, viz: that the Lord's Supper, or Baptism *is not* performed at all—it is not valid, not legal, not an ordinance of God unless *all the following* facts hold good:

- 1st. That he must be immersed.
- 2d. For the right purpose.
- 3d. With the exact symbolism.
- 4th. By the rightful, legal authority.
- 5th. As one already regenerated.

If you fail in *any one* of these points, though *all else be right*, as a chain is never stronger than its weakest links, or one link covering is as fatal as if all parted, so here, if either of these points fails, no Baptist is baptized, has no right to God's ordinances, is not in the church, and cannot receive the Lord's Supper. All these points have been presented. Now let us examine this one feature with which we have now to do—first, *where did the English*, and second, *where did the American Baptists originate?* We rely solely on their own ablest, best and selected historians, the facts confirmed by all general historians, such as Goodrich, Baneroff, Hinton, (Baptist) and others. Drs. Ford,

Orchard, Waller, *The Texas Baptist Pulpit*, and Dr. J. R. Graves, all agree, with their Western Editors, that "*No organization but a true Church of Christ visible, has any authority to administer Christian immersion.*" "*The Baptist*," July 4, 1868, by J. R. GRAVES. [See all the quotations in former proposition on communion, first Address.

Benedict page 327, says, "John Smyth, the man who is said to have *baptized himself*, and thereby acquired the name of *Se Baptist*, is distinctly announced by Mr. Taylor, a Baptist, *their historian*, as THE FOUNDER of the English General Baptists, and that the Society grew out of a division of Robinson's congregation in Holland." This Smyth, Robinson, Clifton, etc., went from England, 1606 (Benedict, 328) Smyth was the chief actor, Robinson, the "Father of the Independents," *Ibid*. There they differed—fell out, quarreled, persecuted each other. They got up questions of discord, and "this alarmed those with whom Mr. Smyth held communion, and *they cast him out of the Church*, [he had been an Episcopal minister—was expelled or left, now he is expelled by the Independents.]

WALES.—"The first Baptist church in Wales was formed near Swansea, in that country, in 1649. Mr. John Miles was their chief leader, and they increased to about three hundred members by the year 1662." (Backus 1, 120, Bap. Lib.) "And at the house of J. Butterworth in Rehoboth, in 1663, John Miles, Elder, and six others, solemnly covenanted together *as a Church of Christ*," in Plymouth colony, America, having been driven out of Wales in 1662. In Swansea (America) "the church has continued by succession ever since, and is the fourth Baptist church in America." (Backus, 1, 120). The ridiculous and amusing myths that Benedict indulges in about churches in Wales (Baptist) *a la Orchard*, "although not always congregated in churches," (344) are not worthy of note.

AMERICAN BAPTISTS.—As most interest centers here, let us be very full and explicit. Let us see how Baptist writers that are now writing up matters to serve the succession purpose, write. Dr. Ford's "Origin of Baptists," so strongly commended by Dr. Graves, published by him, says, p. 23. "Five years anterior to the above law, in 1638, Hansard Knollys, a name enshrined in the temple of soul liberty, gathered together a Baptist Church," etc. Dr. Graves, *The Baptist*, October 30, 1875, by a correspondent, says: H. Knollys gathered the church at Dover in 1638. The church at Providence was formed in 1639."

Now, what are the facts? Dr. Backus, who "copied from their records," in giving his facts, thus tells it: "Mr. Hansard

Knollys was a minister in the Church of England for nine years, and then was so cruelly persecuted therein that he came over to Boston in the spring of 1638; but their rulers called him an Antinomian, and would not suffer him there; therefore he went to Dover on Piscataqua river, where he preached nearly four years, and then returned to England, and arrived in London in December, 1641. As the war broke out there the next year, liberty for various opinions, was caused thereby (under Cromwell) and he became a Baptist, and gathered a church in London, etc., (vol. 1, 103, Bap. Lib.; Benedict treats with silent contempt the assertions of Ford, etc. Buckus gives the facts and shows that Knollys was an Episcopal minister, not only in 1638, but till after 1641, after his return to England. That is the way these partisans who have a purpose to serve, to keep up bigotry and war, record history.

Dr. Graves now comes in more immediately on the historic question. In *The Baptist* of October 2d, 1875, in a carefully prepared and elaborated editorial, Dr. Graves says: "This little affair [Roger Williams's church, 1639] in four months, came to nothing, and Williams repudiated it as an abortion and became a Familist. His self-baptized society died without a successor. It was no Baptist church, was not intended to be, and consequently no Baptist minister or church ever proceeded from it. Therefore Roger Williams was never a Baptist. One year before this [before 1639, i. e., 1638] the Island of Newport, R. I. had been settled by a colony of Baptists under John Clark, who organized in that year a regular Baptist church of which he was pastor. This was the first Baptist church in America." He then glorifies him at great length, as a very Copernicus and Kepler in history, in his sphere. Now for the facts.

Elder Buckus, A. M. (Hist. Baptists in New Eng., vol. i, ch. III, p. 101, 102, Bap. Lib.) says: "When such cruelty was experienced at Boston, Mr. John Clark, etc., etc., concluded to move away; and when they came to Providence, Mr. Williams advised them to go to the Island of Aquidneck, and he went with them to Plymouth, etc." There they "signed a covenant on March 7th, 1638, in which they said, We do here solemnly, in the presence of Jehovah [now for a church, a genuine Baptist church - Dr. Graves' *beau idéal* of a spiritual church, Jehovah is invoked - hear] incorporate ourselves into [now for the church] a body politic, and as he shall help will submit our persons lives and estates unto our Lord Jesus Christ," etc. Then follow their names. "This, I copied from their records," says Buckus 102.

Benedict gives more fully all the details, exactly as above, but more in detail. He shows that "a Synod, held at Newton, now Cambridge "found" that their country was infected with no less than *eighty-two heretical opinions*," and solemnly condemned." "Wheelwright and Mrs. Ann Hutchinson, *both Pedobaptists*, were banished the jurisdiction, for what was called Antinomianism, etc. Mr. John Clark, an eminent physician, made a proposal "to remove out of a jurisdiction so full of bigotry and intolerance," 462. "At Providence they were kindly received by Mr. Williams, and being consulted about their designs, he readily presented two places before them—Sowarms and Aquidneck, now Rhode Island, etc." "On their return, the 7th of March, 1638, the men, to the number of eighteen (18) incorporated themselves a body politic, and chose Wm. Coddington their Judge or Chief Magistrate." Benedict then gives the words of their compact as Backus has it, p. 463.

"The following spring (1639), Mr. Clark, with several others, removed to the south part of the Island, and commenced a settlement, to which they gave the name of *Newport*. The Governors are now named. "March 12, 1640, they changed their plan of government, and elected a governor, deputy governor," and disfranchised four men, and suspended others from *voting* in their elections." Backus, 102 of vol. i. No CHURCH YET, nor *baptism*. And there is Dr. Graves' liberty-loving Clark, finally "Mr. Williams went over to England and obtained a charter which included them in his government." Backus, I. 102. Now for Dr. Graves' Newport Church, founded "one year before 1839, no trace is in existence as late as 1640, but "for the origin of *this* Church, we must go back to 1644." "Rev. John Clark, M. A., the founder of this church, became its *first* minister." So testify Backus, Benedict, Callender, Centennial Sermon by Dr. Elton, p. 210-212; Benedict, 465. Obadiah Holmes was his successor as "second pastor of this church." Dr. Graves asserts that they settled at Newport 1638. They did not settle or go to Newport till the spring of 1639. So far from being Baptists, not a Baptist was in the crew. A Synod condemned the opinions—"Pedobaptists" were the parties banished, so say the Baptist historians, and Clark was simply a layman and physician. Instead of organizing a church of any kind, they incorporated themselves into "a body politic"—a state. Williams was the one who received (and pointed out to them a home), this wandering band. Alas! to what desperate ends and resolves party spirit drives men. *Whence*

came Clark's baptism? No immersionists had yet come from England. And had any of Clark's band had it, as they were so near Roger Williams—he selected their home—went with them, and 1640, incorporated them in his little government—*had a Baptist* existed among them, so near, would he have had Ezekiel Holliman, a layman, and *only* sprinkled, to immerse him, and *he* in turn immerse Holliman and all the rest? Thus we see the *latest* dodge fails most signally, and exhibits Baptist historians in the true light of their favorite method of recording history. Among those Roger Williams baptized were Thos. Olney and Wm. Wickenden (Wigginton). Backus, I. 102; Benedict, 450.

The book Dr. Graves adduces to refute the above, "First Church in Providence," by S. Adlam, tries to evade the force of the facts by asserting, very boldly, that *Wickenden* and Olney organized a church in 1652—the *existing* Church! What care we for the *existing* Church? The church presided over by Wickenden, was an offshoot of the other. Adlam tries to prove that Newport Church was founded "eight years before" 1652—*i. e.*, 1644, by Clark. But the *only* pretense is a mere conjecture against universal history, against the inscription on the old *Providence bell*, that it is inscribed on the tablet in its meeting house, that it was organized 1639. Adlam, p. 7. Adlam asserts Olney was the *original* pastor. He was baptized by Roger Williams, and it involves absurdity to say that he founded it so late as 1652, yet baptized 1639 with all the rest. No one, not even Adlam denies any of the facts. Olney had been a *sprinkled* Congregationalist, and came to Williams' party 1638. Staples hits it when he shows there were *two* churches at Providence—one 1639, the other different in principle, 1652.

But Dr. Graves' dodge, quoting Clark's tomb inscription is astonishing. It does not say *when* he organized the Church at Newport at all. It says, as shown by all Baptist historians, that he was "one of the founders of the first Baptist Church in Newport," that he "came to that Island from Massachusetts in March, 1638," but does not tell *when* he organized the Church. But Mr Adlam states he organized it eight years before 1652, which exactly accords with the facts and dates we have given.

What now becomes of all Dr. Graves' efforts to evade the facts as to their origin from Roger Williams' church? Where did Clark, the physician, get *his* baptism from with his Pedobaptist exiles, save from Williams? Now this Olney was baptized by Williams, as Backus, Benedict and all agree. He became Williams' successor as pastor till 1682, Backus, 102.

Wickenden, among the first accessions soon after the organization, 1639, and so baptized by the illegally baptized, baptizes Wm. Vaughn, who, with Wickenden, organized the second Baptist Church at Newport, and was its pastor till 1677. "A church had been formed in Providence under the care of Rev. Mr. Wickenden" of which he was pastor for many years. Now all these early pastors, Olney, Chad. Brown, Wickenden, John Clark all had *their* baptism and membership through Roger Williams. Hence all illegal, by Baptist rule as now interpreted, and the Baptists are not a church in any sense. Their baptisms, pastors, all come down through these channels.

What is the good, what the value, what profit to Christianity are all these absurd and unsupported claims? As Providence Church had successors long after 1682, what becomes of the bold assertion of Ford, Dr. Graves, etc., that it was no Baptist Church, and came to nothing in four months? Backus and Benedict show that twelve join it in a very short time, and that years afterwards it flourished. The English Baptists started by baptizing each other, as Williams and Holliman did. So testifies the Baptist historian. In Germany Anabaptists did the same. In America it is the same. Of all churches, therefore, your's is the most disjointed, irregular, and destitute of authority.

You claim descent through Peter Bruis (Petrobrusians) and Henry, founder of the Henricians. So say Ford, Orchard, Benedict and Dr. Graves. The first was a priest, the latter a monk and deacon of Clung, in the Roman Church, and the only baptism they had was in infancy in that church. Wickliffe and his Lollard disciples are claimed by these Baptists as Baptists. Wickliffe lived and died a member of the Catholic Church, baptized in infancy, never in adult age, and his Lollards were "poor priests," who died Catholics. (Giesler iv, 246-7.) Is it not wonderful that these men, supporters of Pope and hierarchy, are held as Baptists, as a Church therefore, yet we are denounced as mere Societies?

So John Huss and Jerome of Prague—claimed as Baptists in the chain running to the Apostles, lived and died in the Catholic Church, though as the others just named, protesting against such increasing abuses—all practiced Infant Baptism. The so-called Anabaptists of third and fourth, and succeeding centuries, baptized again, solely and alone because they split from Rome on mere questions of policy and discipline—had bishops, priests, confessionals, infant baptism as fully as the Roman Church. They are not Anabaptists in the sense those were in the sixteenth century at all. Yet Baptist historians take advantage of the mere word, and deceive their readers.

The only parties that failed to baptize infants, as Manichæans, did not baptize adults either. This Wall shows at great length. Yet Baptist historians so tell these facts as to make it appear these sects opposed infant baptism. Alas, when thus history has to be treated!

Dr. Graves opened the discussion on the Mode of Baptism with a glorification of Baptists as contrasted with other Christians. On every proposition this has been repeated. He has repeatedly, in every proposition, gone out of his way, to assail as well as make flings at other churches, where there was no call for it, as well as to eulogize his own sect. He has spoken of the tyranny of bishops, ministers, etc., as if they were all on one side, and as if the Methodist church had any hand in such things. He, especially on the proposition yet before us, compared our church or people to the mud as compared with the flour—the true bread, with only a little flour mixed in—a body palsied, withered,—a mass of babes—unconscious babes as its membership on the one hand, and unconverted, unregenerate sinners, unbelievers on the other. Our baptism and Lord's supper, he avows, are given for regeneration, converting sinners. Our Bishops are charged with flagrant forgery. He quotes the bold assertions of his lowest, bitterest, most reckless partisans as the only evidence of the ugliest part of all this. For the rest, he garbles his extracts, misconstrues the language, and perverts the meaning of our Ritual, whether by accident or design, we pause not to enquire—the doing it through a want of correct information is as injurious as though designed. Our membership is so corrupt, carnal, unregenerate, that we are not a church.

We warned and urged him not to compel us to expose his side of the house. His argument is, we are not a church because of these things and our late origin.

Now, Sirs, we propose to examine into some of their teachings, their origin, and *their* history and membership, and test whether such things as he alleges destroy, in *his* estimation, church existence. Having utterly refuted his unsupported assertions and charges, and shown the glorious history and deeds of Methodism, we can well afford to compare notes.

Benedict, p. 60, 81, ranks the Anabaptists of Germany of the sixteenth century as Baptists. Quoting Orchard as his further authority, he endorses the following, he condensing it:

"He [Luther] and his colleagues had now to dispute their way with *hosts of Baptists all over Germany*, Saxony, Thuringia, Switzerland, and other kingdoms, for several years. Conferences on baptism were held in different kingdoms, which continued from 1516 to 1527. The support which the baptists

had from Luther's writings [used, garbled, etc., as authorities adduced by them, as a rule, always are] made the reformer's efforts of little effect." Yes, they soon paralyzed his arm. That is too true—sadly true. Catholics saw how to encourage the madmen, and hence the quotations Baptists can pile up as Pedobaptist concessions, etc. They were made to encourage and inflame rebellious and seditious parties, so that the secular arm might be invoked as it was by Catholic Princes and Monarchs to crush all Protestantism and Liberty. Dr. Ford, a Baptist on Origin of Baptists, 52-4†, declares them "Baptists." Orchard, the Baptist Historian, endorsed and published by Dr. J. R. Graves, p. 349, says: "Of all the teachers of religion in Germany at this period, the Baptists best understood the doctrine of civil and religious liberty; to them, therefore the oppressed Boors, as has been observed, looked for counsel. The tyranny of the Catholics and Lutherans was equal in every thing, except extent. *Luther never pretended to dissent from the church, he only proposed to disown the Pope.* [*Italics his.*] * * Among the baptists, one of the *most eminent* was Thomas Munzer [Munser.] * * He had been a priest, but became a disciple of Luther, etc." Of the Anabaptists of these times Orchard, p. 362, says in italics: "*An unspeakable number of Baptists preferred death in its worst forms, says Mosheim, to a retraction of their sentiments.* Mosheim says no such thing. Orchard says this was "in almost all the countries of Europe." Baptist historians so distort all quotations, so garble authorities, as that you never, as a rule, get the meaning, or the real saying of the author. Moreover, their historians and writers, Tombes, Danvers, Delaune, Crosby, Stennett, Booth, Robinson, Ivimey, Jones, Orchard, not only thus act, but rely mainly on the lowest class of former inferior and unknown at large and wholly unrecognized writers by any class of scholars or historians, for their statements as well as on "the old works of Catholics," (Benedict, p. 62), who as inquisitors never examined into facts, made their loose statements, applied to various dissenting parties the most odious and hateful of terms—Anabaptists being one of them, and *solely and alone from THESE sources* and treated in this way, do Baptists of the *present day* seek to make out their case!!

Why, Dr. Graves and his brethren now go back on all their authorities in this country, Dr. Backus, whom Benedict pronounces "their (Baptists') indefatigable historian, (p. 422) who was selected for this purpose by the Baptists because of his ability and familiarity with the facts from early life, and "some of our [their] chief ministers requested me [him] to engage to write our history, in 1771," (Baptist Library 1, 89). He en-

pages in his book it is to be expected I spent much of my time between 1771 and 1794 years—1771 to 1794 besides the long years of study in these matters, in going to and searching up the records of the old Council of Plymouth, Massachusetts, Rhode Island, Connecticut, etc. I also searched many other records and papers, as well as books of various kinds, and enlisted of intelligent persons to get all the light I could from every quarter, and our first volume was published in 1777, the second in 1784, and I never heard anything published against the work." He had access to "the publications of the Historical Society at Boston," also. This was all gotten up before the great wars of 1776 and 1812, when the records and facts were all on hand. He lived over a hundred years longer the time than the men Dr. Graves now relies on. He had no succession theories to support—only truth. Now they have their wild hobby to support. He [Backus] is supported by Benedict, by Pres. Wm. Grimmell, Professor in Brown University, by Crosby, by Goodrich, Bancroft, by all the facts. But if all these Baptist authorities named, Crosby, Grimmell, Backus, and Benedict, and all the old Baptist chroniclers in whom Backus found help are all false—utterly untrue, confirms it not what I say—as historians, Baptists are wholly incorrect, one-sided, unreliable?

Bunyan is repudiated and denounced by Dr. Graves. R. Williams never was a Baptist, Benedict, Backus, etc., are false, and we know Orchard, Ford, Robinson and Jones are utterly unreliable. Seeing this is so, let us now give a history of these so-called Baptists of Germany, as the facts are, and are in hand now before me on my table (in Giesler, vol. v, 344 to 356; Hase, 421 to 601; Melancthon's Hist., Th. Munzer, Welch xvi, 206; Bullinger in Fussli, v, 121, iii, 229; Mosheim, 492 to 494, sec. iii, part ii.) We copy from Giesler, who supports every point with elaborate supporting foot-notes and documents most overwhelming, as he does on all leading points, and is the most reliable historian, as to facts, that has ever written.

"The first beginnings of these evils are to be sought for in the disturbances at Zwickau, in 1521. Thomas Munzer, who was minister at Zwickau," joined by "Stubner, Stork, and other leaders of the same furious complexion, and excited the most unhappy tumults and commotions in Saxony," etc. (Mosheim). They taught "disregard of the written Word of God, the dead letter," by the "incarnation of Christ, men are at once entirely deified by God." (Giesler). The marriage and marriage-bed of the unbelieving and carnal, was whoredom

and devilish brothel. God revealed his will in dreams.

"But the Anabaptists in several places were encouraged thereby to adopt violent measures in order to carry out their fanatical designs. Early in 1525, Thomas Munzer made his appearance again in Thuringia, and relying on the support of his former alliances, he usurped dominion to himself, at Mulhausen in his character of prophet, in order to bring about a complete reformation in Church and State, and spread it through the surrounding countries by desolation and pillage."

"Munzer said on his trial by torture, 'He had stirred up this rebellion in order that Christendom might be brought to an equality, and that the nobles and gentry, who would not stand by the Gospel, and join their league, when invited to do so fraternally, should be banished and put to death. Their article was *omnia simul communia*, i. e., all things should be common, and distribution should be made to every man according to his need, as opportunity served. And whatsoever Duke, Count or Lord would not do this after having been summoned to do so, his head should be cut off, or he should be hung.' Compare Munzer's letters to the miners of Mansfield: 'Let not your sword cool in blood; forge Pinkepan on the arrival of Nimrod (i. e., the wicked nobles) cast his town to the ground; it is not possible so long as they live that ye should be free from the fear of man. The Word of God cannot be spoken to you while they rule over you. On! on! on! while ye have the day. God goes before you, follow, etc.' He always signed his name 'Thomas Munzer, with the sword of Gideon.'"

"It was Simon Stumpf, Grebel and Felix Manz, who invited them to constitute a peculiar church, in which should be a Christian people living, with all innocence, cleaving close to the Gospel, burdened neither with taxes, nor usury, nor any thing of the kind. On this occasion these expressions were used: 'It were nothing, unless the priests were put to death. Christians were neither bound to pay taxes nor tithes. All things must be common; there neither could nor should be any such persons in the church, who professed themselves to be without sin.' When they were foiled in this attempt they first began to impugn infant baptism.

Afterwards these fanatics at Tübingen, more than ever exasperated by their conferences with Zwingle, proceeded to entire denial of infant baptism, and so to rebaptize. The first man who allowed himself to be baptized by Grebel in Zurich was George Blaurock; afterwards many persons were baptized by Blaurock and Mantz in Zollikon, where John Brodli was minister, and now the fanaticism of the party broke out openly.

"The Anabaptists maintain that they are the only true church well-pleasing to God and the community of Christ, and teach that they who are received by rebaptism into their community, should have no communion with the Evangelical or any other church.

"I am the introducer of baptism * * * together with my elect brethren in Christ, Conrad Grebel, and Felix Mantz * * * Luther with his faction is a thief and murderer; Zwingle also, and Leo Judæ with their faction, are thieves and murderers." Gies. v, 356

Mosheim says, 492, 493:

"It was this detestable faction that, in 1521, began their fanatical work, under the guidance of Munzer, Stubner, Storck, and other leaders of the same furious complexion, and excited the most unhappy tumults and commotions in Saxony and the adjacent countries. . . . They related a great number of visions and revelations with which they pretended to have been favored from above. But when they saw that these methods of making proselytes were not attended with such rapid success as they fondly expected, and that the ministry of Luther, and other eminent reformers, proved detrimental to their cause, they had recourse to more expeditious measures, and madly attempted to propagate their fanatical doctrine by force of arms.

Munzer and his associates assembled in 1525 a numerous army, chiefly composed of the peasants of Suabia, Thuringia, Franconia, and Saxony, and, at the head of this credulous and deluded rabble, declared war against all laws, governments and magistrates of every kind, under the chimerical pretext that Christ was now to take the reins of civil and ecclesiastical government into his own hands, and to rule alone over the nations. But this seditious crowd was routed and dispersed without much difficulty by the elector of Saxony, and other princes. Munzer was ignominiously put to death, and his factious counsellors were scattered abroad in different places."

"Those who distinguished themselves by the enormity of their conduct in this infamous sect, were Louis Hetzler, Balthazar Hubmeyer, Felix Mantz, Conrad Grebel, Melchoir Hoffman, and George Jacob, who, if their power had seconded their designs, would have involved all Switzerland, Holland and Germany in tumult and bloodshed."

Mosheim continues on page 493:

"It is, nevertheless, certain that the greatest part of these wretched sufferers owed their unhappy fate to their rebellious principles and tumultuous proceedings, and that many also were punished for their temerity and imprudence, which had led them to the commission of various crimes."

There stands upon record a most shocking instance of this, in the dreadful commotions that were excited at Munster, in 1533, by some Dutch Anabaptists, who chose that city as the scene of their horrid operations, and committed in it such deeds as would surpass all credibility, were they not attested in a manner that excludes every doubt and uncertainty. * * * The bold ring-leaders of this furious tribe were John Matthison, John Bockhold, a tailor of Leyden, one Girard, with some others, whom the blind rage of enthusiasm, or the still more culpable principles of sedition, had embarked in this extravagant and desperate cause. They made themselves masters of the city of Munster, deposed the magistrates, and committed all the enormous crimes and ridiculous follies, which the most perverse and infernal imagination could suggest. John Bockhold was proclaimed king and legislator of this new hierarchy; but his reign was transitory, and his end deplorable; for Munster was, in 1536, retaken after a long siege by its bishop and sovereign, Count Waldick, the new Jerusalem of the Anabaptists destroyed, and its monarch punished with a most painful and ignominious death."

In a note, page 494, Mosheim says further:

"John of Leyden, the Anabaptist King of Munster, had taken it into his head that God had made him a present of the cities of Amsterdam, Deventer and Wesel; in consequence of which, he sent bishops to these three places to preach *his* Gospel of sedition and carnage. About the beginning of the year 1535, twelve Anabaptists, of whom five were women, assembled at midnight in a private house at Amsterdam. One of them, who was a tailor by profession, fell into a trance, and, after having preached and prayed during a space of four hours, stripped himself naked, threw his clothes into the fire, and commanded all the assembly to do the same, in which he was obeyed without the least reluctance. He then ordered them to follow him through the streets in this state of nature, which they accordingly did, howling and bawling out, 'Wo! wo!! the wrath of God! wo to Babylon!' When, after being seized, and brought before the magistrates, clothes were offered them to cover their indecency, they refused them obstinately, and cried aloud, 'We are the naked truth!' When they were brought to the scaffold they sang, danced, and discovered all the marks of an enthusiastic phrenzy."

In the Black Forest, Tenger, in Zwabia, to the Rhenish Province—in Franconia, Thuringia and Saxony, as well as Zurich, they carried anarchy and insurrection. They claimed that they were subject to no law nor

prince. They succeeded in forcing the princes to submit to them in Bohemia. Once they had roused Zwingli's scruples on infant baptism. In Franconia, Alsace and Zwabia there already existed much discontent on account of oppression and abuses, so that they were as a spark of fire to a magazine, and frightful cruelty attended their insurrection there, 1525. At Weinsburg they murdered Count Lewis of Helfenstein. In the Black Forest they clamored for equality. That granted, they demanded blood. From the Black Forest the tri-colored standard of revolt was carried in triumph by the frenzied rabble. They resolved to force submission to their plans. They destroyed granaries, emptied cellars, demolished castles and fired convents. They had started out with the cry of equality—they now demanded blood and subjugation. The alarmed and undefended towns opened their gates and made common cause. As they went, images were defaced, crucifixes demolished, and even women swaggered through the streets, brandishing weapons before the monks. They captured the Counts of Lowenstein, whom they treated with marked ignominy, and compelled them to swear to their creed. They captured Wurtzburg and forced back the regular troops. Spires, Hesse, Alsace and the Palatinate were compelled to adopt their articles. The Margrave of Baden fled before them. Bavaria, Westphalia, Lorraine, the Tyrol and Saxony were threatened with a like uprising. The citadel of Wurtzburg was still held by the regular troops. The Reformers, shut up in the citadel, were fearfully assaulted, and the battle raged. Night witnessed the protracted struggle. The peasants were bloodthirsty, and the citadel determined. In the darkness of the night "the fortress, lighted up by a thousand battle-fires, seemed to resemble a towering giant pouring forth flames, and contending in the midst of bursts of thunder for the salvation of the empire from the savage bravery of infuriated hordes." Thus it continued till two in the morning. A force was coming against them from without, and the miserable fugitives were overthrown with fearful slaughter. They now reaped a terrible retribution. They had shown no mercy, and unfortunately received none in their hour of disaster. Their victorious enemy hung them at the road side. They put out their eyes. They imprisoned those who had been fenced in with the insurgents, and put to death many quiet and innocent people who happened to be in that region.

In Thuringia Munzer suppressed the lawful authority and usurped all authority. "We must exterminate with the sword, like Joshua, the Canaanitish nations," he cried. He pillaged convents and set on foot a community of goods. The lowest classes ceased to work and levied on the wealthier. If one asked a fitch of meat, a truss of hay, a piece of cloth, and it was refused, hanging was the penalty. Hearing of what was going on in Southern Germany, Munzer imagined his time to reign had come. He called for blood and carnage. "Forward," was his cry. "Heed not the cries of the ungodly—be you pitiless—let your swords be ever tinged with blood." Such was the madness that inflamed the heart of this man. The peasantry rose *en masse*. Mansfeld, Stotberg, Hesse, Brunswick and Schwarzburg joined his standard. They plundered convents. They destroyed the library of Reinhardsbrunn and violated the tombs of the Landgraves. The whole Reformation was threatened with overthrow, and the man who faced the Emperor and all Rome undaunted trembled before the madmen. The fanatic now signed himself "Munzer, armed with the sword of Gideon." Philip, Margrave of Hesse, drew the sword to meet the mob. Several dukes joined them on their way. Munzer had plenty of cannon, but no powder. The princes, in pity, proposed peace when they had surrounded the rabble. But the fanatic assured them God would come to their rescue. Just then a rainbow appeared in the clouds, and he seized it as an omen of good. He would receive all the balls of the enemies in his sleeve. To exasperate the enemy and show his contempt for them, he ordered the envoy from the princes to be cruelly put to death. May 15, 1525, Philip made the attack. The fanatics

began to sing and gazed for heaven to interpose. A volley from the cannon of the princes dispelled their delusion, when they fled in every direction. Five thousand perished, and their leader lost his head. (Ditzler's Phil. of Church His.)

And these are the madmen that Drs. Ford, Graves' by endorsing Orchard, Benedict, etc., claim as Baptists, and one of the great links in that chain that runs their succession back to John the Baptizer!! They will not fellowship us, nor allow that we are a church, nor commune even with our people that are dipped in the baptismal act, because *their* baptism was not valid, not being by one in the succession. But here they accept as genuine Baptists, priests of Rome and Catholics, who left that faith, but whose only baptism and ordinances were through Rome. Alas, for consistency!

Now, Sir, *there is the origin the first existence* of Baptist churches. They began in 1521. Their first preacher and founder was a Roman priest, a murderer and a most reckless instigator of robbery, rapine and persecution.

Then your first people in England were fanatics, persecutors, revilers, as Benedict, your greatest American historian puts in proof, p. 328, 329; 334-5, quoted by us in the first Address on this Proposition. The first thing your John Clark government did was to disfranchise and suspend the exercise of the rights of a number of their small band. So that in Germany, "Baptists" began in civil war, rapine, blood—in ignorance and debauchery—a community of goods and wives. In England they began in bigotry, a fierce persecution of their own people, put in evidence by their own standard historians as above, and pursued the same course in the American colonies, and now repudiate the only men of note or ability, that were among them. And to-day Dr. Graves can recognize as Baptists the Roman Catholic Wickliffe, Huss, Jerome, Waldo, who never questioned the right and power of priestly absolution, Archbishops, Cardinals, confessional, unity of church and state, baptismal regeneration, purgatory—these are claimed as Baptists because simply they objected to refusing wine to the people in the Lord's Supper, the reading of the Bible and a very few other such points, while we, who repudiate a hundred such errors, and press the Bible on our people, they cannot recognize even as a church.

But what care we for their recognition? We ask no acceptance. We plead for no accommodation. Methodism, that transcends all Baptist churches in her standards on piety, zeal and devotion in her membership and ministry, that has a government strictly based on the New Testament model; that to-day is as fresh as the dew that bejewels the petals of

the lily and the blushing buds of the rose, stands forth before the world clothed in the robes of diviner authority and with the sceptre of an invincible authority in her hand. She spoke to the infidelity of an age of scoffers, and their fury subsided. The Bolingbrokes, Humes, the voluptuous Chesterfields and Gibbons became abashed and stood rebuked before her immaculate presence. Baptist slothfulness and ignorance gave way before it, and her intolerance stood confounded. Not enumerating any babes, counting as we do only adults, no probationers, Methodism to-day numbers two to one against the Baptists throughout the United States or Europe. We have in the United States over, largely over, three millions of adult members. We go by the national statistics.

And now what care we for the rage and fury and abuse of our foes? Let them rage, let them swagger, let them froth at the mouth and gnash their teeth. Vain is their insolence, impotent their rage and harmless their spite. The surging billows of their infuriated bigotry may dash on against the rock whose imposing form and solid shaft towers sublimely above the rage of their malice; we repose in quiet and in peace.

"As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

Why, sir, he dares to asperse our membership. He presumes to assail their piety. They are only too glad to hang upon our skirts, shelter in our wake, and feed upon the husks of our better food. They gladly gather up the crumbs from our tables. Why, sir, the Baptist Church is a mere hanger on to our ropes. Methodism is like one of our majestic steamers that moves up the current of the grand father of waters with an ease and power that overcomes all forces against it, and the Baptists are a mere tow-boat swinging behind, drawn on by the tremendous forces that impel the grander vessel of honor. Yes, sir, members and ministers that we expel for immorality, as oft I have personally known, they gladly accept as ministers and members, good enough for Baptists, then what must be our real, living membership and ministers?—[*Time out*

DR. GRAVES' FOURTH REPLY.

ARGUMENT.

MR. PRESIDENT.—When I closed I was urging my third objection to Methodism, on the ground that its entire polity was unscriptural. I read from his own Bishop Doggett, whose words he may not question, that a body of Christians could not be considered a Christian Church, unless organized after the model found in the New Testament. This I approved. Then I showed from Cookman's work, published and endorsed by the General Conference, that the government of the Methodist Church was symbolized by the "Great Iron Wheel."

I want to hear Eld. Ditzler assail Cookman and this Wheel, when I will show you that he borrowed the illustration from the Father of the System.

The question is, Can Eld. Ditzler find the model of this Wheel-Church or polity in the New Testament? Will he attempt to do so? Will he claim that it is there? This is the plain issue to-day. Bishop Doggett says emphatically unless you can find this identical Wheel-power government in the New Testament, Methodist Societies, Conferences, Quarterly, Annual, District, General, *separably, or all together, cannot be considered a Church, or branch of a Church of Christ.*

He has already impliedly taught that the New Testament does not afford a divinely fixed model of a Christian Church as a class of Hierarchalists do, and I may as well meet this right here. Is it not evident that the Judean churches were considered as models by Paul, who praised the Thessalonians for following their example: nor were the customs of different people allowed to influence churches in different provinces, but the teachers of religion throughout the world were to follow Paul's example. This model imitated, occasioned a harmony in practice for one hundred years. If there is no form, then the Scriptures cannot be a perfect rule of faith and practice; each province, town or society, may legislate without giving offense to the King of Zion; and consequently, every age, from new customs, might have a new form of Church government. Yet Jesus Christ has forbidden anything to be added to his word; and one feature of the *Man of Sin* is, that he should "change laws in God's temple;" but every plan not

of Scriptural authority shall be taken away, and every innovator in Christ's kingdom shall meet with his displeasure. The unity enjoined, the discipline established, the example left, and the accountability of each servant for his conduct in the service of God, prove there is a settled law for their guidance.

Historians are agreed that the apostles strictly patterned the churches they constituted after the model of the church which Christ himself organized, and which is called the Church at Jerusalem.

GEISLER says: "The new churches everywhere formed themselves on the model of the mother Church at Jerusalem.—Ch. Dis. Vol. 1., § 29.

MOSHEIM says: "That form of the primitive churches which was derived from the Church of Jerusalem, erected and organized by the apostles themselves, must be accounted divine.—Vol. i. p. 81.

MCLEAN says: "This Church [of Jerusalem], so constituted, is the acknowledged pattern or model, by which other Christian churches were formed."

Now let us examine the claims of Cookman and Wesley's Wheel-form-Church.

If there is any part of it that has any claim to be considered a church, it is that to which the majority of the members belong—the local society—and this is the only part brought under discussion by our question—What are its governmental characteristics?

1. While the local Society here in Carrollton admits members not warrantable by God's Word, and thus forfeits its Scriptural claims, *no active minister*—ITS OWN PASTOR CANNOT BE A MEMBER OF IT.

No active preacher, no pastor, no presiding elder, no bishop can be a member of a local M. E. Society like this at Carrollton? Will Methodists think of this? If it is indeed a Scriptural Church then Elder Ditzler nor any other Elder, or Bishop of the M. E. Church South, is a member of a Scriptural Church!!

But the apostles and apostolic ministers and pastors, and elders or bishops were members of the same organization with the lay members. James and the apostles were members of the church at Jerusalem. Paul and Barnabas at Antioch, and so throughout.

2. The local Society here at Carrollton, cannot receive or exclude members. This power is lodged in the traveling ministry alone—see Discipline. It cannot silence or discipline its own pastor or preacher for preaching the grossest heresy; for though guilty of the grossest immorality—some power outside and independent of the Society, alone can do this. But the local churches of the New Testament could receive and exclude members and discipline its elders. Matt. xviii. 1 Cor. xi. 2.

The local M. E. Society here cannot select its own minister or pastor, or determine his wages, or dismiss him when he becomes unprofitable and obnoxious to the members of it. But the religious teachers, pastors, evangelists and apostles belonged to the churches and were the property—the servants and not the masters of the churches. They could not only call upon them authoritatively to preach to them, but send them to preach to others.

This local M. E. Society has no power to recognize the call or ordain one of its members whom it may decide has a call to preach the gospel. Men not members of it decide upon this matter—and if they see fit, ordain him, and when once ordained, his membership is removed from this Society forever, and his name is enrolled in the Annual Conference, which is no church at all, and no Methodist that ever lived or wrote, ever claimed it was a church, and he becomes from that hour no longer amenable to the local Society for his doctrinal views or his conduct. This local M. E. Society has no control of the Gospel, is not nor can be a missionary body—cannot in any respect preach the gospel to others by her ministers and her means.

She has no preacher under its control to send, nor is it allowed to send a preacher to any specific field it deemed fit, and to control his movements. Methodist preachers all belong to the Presiding Elders and Bishops who alone have power to silence them from preaching altogether, or send them to mission fields or not, as they and the Conference may decide.

The local Methodist Episcopal Society in this place cannot select the Minister it may desire to preach to them next year. He is selected and sent by the Bishop with the advice of the Presiding Elder, and they *must* receive him whether they will or not. They may protest before hand against an unacceptable minister, and more likely than otherwise he will be the very one who will be sent to teach them subordination. Many such cases have occurred, and one but recently in Dallas, Texas. But a Scriptural Church can call and dismiss its own ministers.

The Methodist Episcopal Society here cannot own the house of worship or the ground on which it rests, though bought with the money of its own members. The property must be legally deeded to Conference, and so that the house and lot can be exclusively owned and controlled by Conference. The Methodist Episcopal Society here, cannot open the doors of its house of worship and invite any Minister they please, even though a Methodist, to preach to them next Sunday, or any other day. The membership have no voice whatever in the

matter—the preacher in charge and stewards have absolute control over the pulpit, and who may preach or lecture or talk in their Meeting House.

I now notice a main and fundamental objection that applies to the Conference, one and all, separately and collectively as well as to this local Society.

IV. THE LOCAL METHODIST EPISCOPAL CHURCH IN CARROLLTON IS NOT AN INDEPENDENT BODY, AND THEREFORE LACKS A FUNDAMENTAL CHARACTERISTIC OF A CHURCH OF CHRIST:

Now, Eld. Ditzler, changing the verbiage of the proposition, admitted what was fatal to the claims of the local Society here, and fatal to the claims of any other body of Methodists anywhere as to Conference, being a Christian or Scriptural Church. He says it is a “part of” the proposition, “branch of,” either expressions admit that the local Society here is not *independent*, as no Conference is—no branch of, or Wheel-in-the-Wheel system is—unless it is the General Conference.

But the Discipline teaches that it takes every local Society like this in the whole South, thousands of them, with all the Conferences, to make one M. E. Church, and it names it “The M. E. Church South.” You cannot speak properly and say the M. E. Churches South. It takes the sum of all its parts to make the one body, the one M. E. Church South. No one local Society in the South can be considered a church, unless it be separate from the General Conference. Such a body is not a Scriptural or Evangelical Christian Church, and ought not to be called or recognized as such.

I will now define a Scriptural Church, as regards its polity and powers, and these define its character, whether Democratic or otherwise, whether legislative or executive only.

SEC. 1.—Each particular Church is independent of every other body, civil or ecclesiastical, and receiving its authority directly from Christ, it is accountable to him alone.”

SEC. 2.—*Powers of a Church.*—The members of each particular Church are invested with full power to receive those whom they judge worthy into their fellowship, administer the discipline of the body, try, censure, and expel the unworthy, by a vote of the assembled body, in accordance with the teachings of the New Testament.

SEC. 3.—It is the right and duty of the members of each Church to select and elect their own teachers, pastors, and officers, and dismiss them when they judge best for the interest of that particular Church; such officers being accountable to the Church for malfeasance in office or unchristian conduct, as are the private members.

SEC. 4.—Each particular Church, being independent and sovereign, is the highest source of authority, and from its decisions there can be no appeal; it, however, can reconsider its own decisions, whenever the majority is in favor of a reconsideration.

SEC. 5.—It is the right and duty of each Church; as such, to decide and declare what it considers the teachings of Christ are respecting Church

order, Church ordinances, laws, terms of communion, Christian doctrine and duties, and to govern its members accordingly.

SEC. 6.—*These powers, rights, and duties, cannot be delegated, nor committed or alienated with impunity.*

I will present my proofs in support of each :

1. Throughout the New Testament we nowhere find all the churches in one country, or province, or city, spoken of as *one* Church, as the Church of Asia, of Galatia, of Judea, Samaria, etc., but invariably Churches. I can only refer you to the passages: Acts ix. 31; xv. 41; xvi. 5; xix. 37. Rom. xvi. 4, 16. 1. Cor. vii. 17; xi. 16; xiv. 33, 34; xvi. 1, 19, 23; xi. 8, 28; xii. 13. Gal. i. 23. 1. Thes. ii. 14. 2. Thes. i. 4.

There are instances where by a figure of speech called *synecdoche*, where a part is put for the whole, or one for all; the term church is used in place of churches, and in the sense of kingdom since it takes all the visible churches of Christ to make the Kingdom of Christ, as it takes all the States of this Union to make the Republic, and all the Provinces of Great Britain to make the Kingdom of Great Britain.

HISTORICAL AND OTHER AUTHORITY.

THE EARLIEST WRITERS.—Tertullian says, "*Ubi tres ecclesia est, licet laici*," three are sufficient to form a Church, although they be laymen.

Dionysius Alexandrinus wrote to Stephen, Bishop of Rome, thus: "Understand now, O brother, that *all the churches* throughout the East, yea, and beyond, are united together, which aforetime were divided and at discord among themselves. All the governors of the churches everywhere are at one," etc. *Eusebius*, 1, 7, c. 3 (*vide passim*).

TERENTIUS: "*Ea quo est in quoque loco ecclesia*," that church which is in any place.

NOBILITATES SCHOLASTICUS: "For this noisome pestilence beginning from the churches of Alexandria." "Not only presidents and elders of the churches."

CRISPINUS: When they were gone, it is said they were rulers over—i. e., officers in "churches." *Eusebius*, 1, 3, c. 17.

NOZOMENUS: Partly to set in order whole churches.

TERENTIUS: "All the churches of Asia."—*Eusebius*, 1, 4, 13.

EUAGRIUS: Cyril, bishop of Alexandria, wrote in a letter to John, bishop of Antioch: "Christ hath granted peace unto the churches under heaven." "Seeing that as well your churches as ours."—*Euagrius*, lib. 1. c. 6.

IGNATIUS, CYPRIAN, and ORIGEN, when speaking of a particular congregation, call it a *Church*, as "the Church in Alexandria," "the Church in Smyrna," "the Church in Athens," and in Antioch. The above are the oldest and all the writers of note in the first six centuries, and the like phrases abound throughout their writings. No such thing as a national church or a consolidated hierarchy was known in these centuries, but the seeds that afterwards ripened into such an establishment were beginning to be sown. "After the idea of the Moslem priesthood had been adopted in the Christian Church, the clergy, as was natural, elevated themselves far above the laity." *Hicks*, vol. 1, p. 40.

"What is the Church?" It is not the clergy, it is not the councils, still less is it the Pope. It is the Christian people, it is the faithful."—*D'Aubigny*.

[A. D. 117-193.] "*All congregations were independent of one another, although some had a peculiar reputation more than others, on account of many circumstances, ex. gr., their apostolic origin, the importance of the city to which they belonged, or because they were mother churches.*"—*Giesler*, ch. iii. § 53.

[A. D. 100.] "*All the churches in those primitive times were independent bodies; or none of them were subject to the jurisdiction of any other. It is as clear as the noonday, that all Christian churches had equal rights, and were, in all respects, on a footing of equality.*"

"During a great part of this [the second] century, all the churches continued to be, as at first, independent of each other, or were connected by no consociations or confederation; each church was a kind of little independent republic, governed by its own laws."

"Although the ancient mode of Church government seemed, in general to remain unaltered [A. D. 300-400], yet there was a gradual deflection from its rules, and an approximation towards the form of monarchy."

"This change in the form of ecclesiastical government was followed by a corrupt state of the clergy."—*Mosheim*, vol. i. pp. 86, 142, 201. See also, *Neander*, *Coleman*, *Orchard*, *passim*.

"The Church is undoubtedly one, and so is the Human Race one, but not as a society. It was from the first composed of distinct societies; which were called one, because formed on common principles. It is one society, only when considered as to its future existence."

"The church is one, then, not as consisting of one society, but because the various societies or churches were then modeled, and ought still to be so, on the same principles, and because they enjoy common privileges."—*Kingdom of Christ*, by Archbishop Whately (the highest authority in his day in the Church of England.)

The learned Dr. Owen fully maintains that in no approved writer for two hundred years after Christ, is mention made of any organized, visibly professing Church, except a local congregation."—*Owen* as quoted by *Crowell* (*Church Manual*, p. 36).

"The usual and common acceptance of the word [ecclesia] is that of a particular Church, that is, a society of Christians, meeting together in one place under their proper pastors, for the performance of religious worship and the exercising of Christian Discipline."—*Chancellor King*, *vide Primitive Church*.

Respecting the powers of each local church I submit the following:

SCRIPTURAL PROOF.

Mat. xviii. 14-20. Here the Savior gives the minute details with respect to an offending member. If the offender cannot be brought to repentance by private remonstrance, he is to be arraigned before the whole church—his brethren, his peers, and by them his case is tried and decided. If he will not submit to the decision of the Church, he is to be expelled. There is no higher ecclesiastical court to which he can appeal. He may apply to another Church, and that Church being an "independent republic," can receive him, if it is satisfied that the judgment of the excluding Church was immature or unjust. Mark well: the Savior did not say, tell it to the class leader, or the preacher in charge; he did not say, report it to the committee, or to the Session of ruling elders, did not say, tell it to the clergy the Conference, the Presbytery, or the Assembly, but to the church—the assembled membership of any particular Church, and if the voice of that body is not heard, when it is according to his teachings, expel him, and he would ratify the act in heaven.

1. Cor. v.—the whole chapter. There was an offending member in the Church at Corinth. Paul exhorted the brethren to exercise the needed

discipline; mark, he did not write to the preacher or the Session to administer the discipline, but to the Church—the members of it. See ver. 4: "In the name of our Lord Jesus Christ, when ye are come together, [i. e., as a Church, evidently], and my Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan," etc. See Mat. xviii. 20, 17, 18

That the supreme judicial and executive powers are vested in the membership, is evident, from ver. 7; "Purge out the old leaven, i. e., expel from your body and fellowship—from the house of God every unworthy member. This was addressed, not to the clergy, or the elders, but to the membership of the Church. Such a command could not be addressed to the Methodist Episcopal Church, North or South, nor to the Protestant Episcopal Church of America, nor yet to the Presbyterian Church of Geneva, of France, of Scotland, or America.

Again, Vers. 12, 18, "Do ye not judge them that are within? But them that are without God judgeth."

2 Cor. ii.—Read the whole chapter. The offending man above had been tried, and excluded from the Church at Corinth, and had now bitterly and truly repented of his sin, as every Christian will; and Paul knowing this to be the case, writes again to the Church—the brethren, the members—entreating them to restore the penitent man. He does not command them, but affectionately beseeches them to restore to the penitent their former fellowship, saying, Sufficient to such a man is this punishment, which was inflicted of many—the voice of the whole, or of the majority of the membership. The clergy, or the elders are not so much as once named in either of these instructions to the Church.

Rev., chapters ii. iii.—The instructions and reproofs Christ gave to the seven churches in Asia, respecting discipline, doctrine, or duty, were not addressed to bishops of Asia, or to ruling elders of the seven churches, but to the members of each Church, through its ministers, thus recognizing them as invested with the supreme judicial and disciplinary powers; and he teaches them also that they are, as churches, directly responsible to him, and that he will inflict punishment for disobedience—blot out their organizations.

The apostle Paul, we have seen, did not presume, upon his own authority, to expel or receive a member into the Church at Corinth, nor did Peter receive the first Gentiles upon his own authority. He first took six brethren (enough to constitute two or three churches) with him, and when Cornelius and his friends professed faith in Christ, and demanded the rights and privileges of Christians, Peter evidently referred them to his brethren, saying, "Can any man forbid these persons to be baptized, who have received the Holy Ghost as well as we?"

Touching the right of the members of each Church to have a voice in the selection of their teachers and pastors, and the election of their officers, we urge two arguments:—

1. It is the inalienable right of all men to elect their rulers, or officers and teachers; and the New Testament nowhere denies to Christians the exercise of it.

2. The examples of such elections in the New Testament teach, that it is both the right and duty of church members to elect their teachers and officers. See Acts i, 15-27. The assembled Church elected, by their votes, an apostle in the place of Judas.

Acts vi, 1, 6. The whole Church is called together, and, by their suffrage, they elect seven deacons, who are ordained by the apostles.

2 Cor. viii, 18, 19, 23. A brother is chosen of the churches, to accompany Titus and Paul to bear their benefactions, and distribute them among the poor saints in Jerusalem.

See also Acts xv, 1, 2, 4, 12, 22, 23, 30. The brethren at Antioch were brought into confusion by the teaching of certain Judaizing teachers, who had come down from Judea. They determined to ask for the advice of their brethren of the Church in Jerusalem, and of the apostles. They,

the brethren, chose and sent messengers to go up and consult with them, and defray their expenses. These messengers go up and call the Church together, with the apostles and elders. The Church determined, with the aid of the apostles, what advice to give, and wrote a letter to the brethren at Antioch, and Syria, and Cilicia, &c. The messengers returned to Antioch, and "gathered the multitude together," and submitted the epistle to them.

Now here are substantial Scriptural and historical facts, and I challenge my opponent to meet them in a fair scholarly manner, or frankly to surrender them as he did the Covenants as a ground for the support of infant baptism. Now with the New Testament model before me, I urge a fundamental and fatal objection against the M. E. local Society or any local M. E. Society being a Scriptural Church—

BECAUSE IT CANNOT DECIDE WHO MAY BECOME MEMBERS OF IT AND RECEIVE ITS ORDINANCES. IT CANNOT DISCIPLINE THOSE WHO ARE. IT CANNOT EXCLUDE ONE FROM ITS MEMBERSHIP HOWEVER IMMORAL OR WICKED. NO ONE OF THEM CAN CHOOSE AND DISMISS ITS OWN OFFICERS AND INSTRUCTORS. IT CANNOT LICENSE A BROTHER TO EXHORT, see Dis. Ch. 3, sec. xiii. IT CANNOT ELECT A CLASS-LEADER, see ch. 3, sec. xiv. IT CANNOT CHOOSE ITS OWN STEWARDS, sec. xv. IT CANNOT CHOOSE ITS OWN TRUSTEES, ch. 3, sec. xvi. IT CANNOT SELECT, ELECT OR ORDAIN ITS OWN DEACONS, see ch. 3, sec. vii. IT CANNOT ELECT ITS ELDERS OR BISHOPS, NOR IS ANY ONE OF ALL THESE, AMENABLE TO ANY LOCAL M. E. SOCIETY ON EARTH FOR HIS CONDUCT. IT IS NOT LIKE THE NEW TESTAMENT CHURCHES, INDEPENDENT OF ALL OTHER BODIES, SO AS TO BE CONTROLLED BY NONE, BUT EACH LOCAL SOCIETY IS BUT A VERY SMALL FRACTIONAL PART OF WHAT REALLY IS KNOWN AS THE METHODIST CHURCH—the Methodist system in America.

My next argument in support of the negative of this proposition is—

VI. THE POLITY OF AMERICAN METHODISM IS HIERARCHICAL, WHICH IS IN PALPABLE CONTRADICTION TO THE TEACHINGS OF CHRIST, AND IN CONTRAVENTION OF THE GENIUS OF CHRISTIANITY.

The entire government is in the hands of its priests, for according to its teachings, its ordinances being "Sacraments," its ministers are, *bona fide*, priests as much as those of the other Episcopal branches of the great apostacy.

The late weak attempt of the General Conference to introduce lay representation, was more in name than reality. Let us examine the Revised Statute Book.

The first body in which a layman can appear is the Annual Conference. What proportion of laymen to ministers, none can tell. All the traveling preachers in the Presiding Elder's

District, whether ten or twenty, and four laymen—one of whom may be a local preacher—and of course is always sure to be—three laymen to each Presiding Elder's District, against all the preachers, but these lay members can have no voice in the trial of their Ministers—THE METHODIST MINISTRY IS IN NO WAY RESPONSIBLE TO THE LAITY.

The General Conference is composed of one minister and one layman for every twenty-eight members of each Annual Conference—but one-fourth of these laymen may be local preachers and therefore *will most certainly be*, so that a proportion of ministers to laymen in the General Conference is as four to three. So that if the clergy can upon each question carry but a few lay votes, as they always can, they can as effectually as ever carry all their measures.

Now the General Conference assumes to itself the supreme control of all matters pertaining to Methodism, and if there is a church in the system, the General Conference must be that body, the local Society certainly is not—for I have demonstrated two things. 1. *That the local Societies do not possess a single characteristic of Scriptural Churches.* This will not be successfully disputed—and 2. That if they are, then there is not a Methodist traveling preacher, Presiding Elder or bishop that belongs to a Christian Church of any sort, unless there are two distinct churches in Methodism,—the Annual Conference being one—and no one has ever yet claimed that it was a church, (*and I will say here by way of a parenthesis, would it not be well for Elder Ditzler to tell us of what Church he is a member—at what place and what is its name.*)

The General Conference claims the right to make whatever laws or rites it pleases, to change or abolish any or all existing ones, make, change or abolish any or all religious ceremonies, and it has the power to withdraw its jurisdiction from any Society or any number of Societies it pleases, to *divide* or even *abolish* the whole organization at will, and make another. This power was decided to belong to the General Conference by the Supreme Court of the United States in the property case, the sole, sovereign, irresponsible, absolute and all-controlling power of the General Conference, was set up by the Counsel employed by the Church South, and upon this plea the Church South won her share of the property. I will present a brief history of that affair and the arguments employed, because the decision of Judge Nelson brings us face to face with this fact. The General Conference is all the Church or semblance of it there is in connection with Methodism; and is it a Church? If so then, what follows? There is not a Bishop, Elder or Layman in the United States, a mem-

ber of it!! For a full history of the whole matter I refer all to a book published by the M. E. Church, South, entitled the Methodist Church Property Case.

In 1844, there was but one General Conference in the United States. At its session in New York city, Bishop Andrew, of Georgia, was deposed from his bishopric, for the crime of being a master, as Philemon was, and as thousands of the New Testament Christians were! A plan of separation, and the organization of the Methodist Episcopal Church, South, was mutually agreed to; and it was also agreed that the Church, South, should have and hold all the churches, schools, colleges, cemeteries, etc., lying within their specified limits, together with an equitable share of the funds of the "Book Concern." This is all transparent so far; [as is the fact, that all the Methodist meeting-houses, school-houses, colleges, graveyards, in the entire South, and the Book Concern thrown in, belong not to the membership who built them, but to the bishops and traveling preachers—the traveling clergy!!

But after the adjournment of Conference, the Northern managers refused to give up the four hundred thousand dollars falling to the South from the Book Concern, and the Methodist Episcopal Church, South, through its commissioners, instituted a suit for the rendition of these funds.

The two "Churches" armed themselves for the conflict, securing the most powerful legal talent in the nation. Reverdy Johnson and Mr. Lord appeared for the "Church," South, and Hon. Rufus Choate, and Wood, for the Northern "Church." Now, what had the Church, South, to prove to the satisfaction of the court, in order to get a legal claim to one dollar of that fund? Simply this:

"That there never *was*, nor is *now*, a Methodist Church outside of the General Conference, which is composed of *bishops* and *traveling preachers only*! and, consequently, the absolute right and control of all the Church property is vested in the General Conference alone, as well as all the powers of legislation—the people called Methodists having *no voice* and *no appeal* whatever, as to whether the Methodist Episcopal Church should divide into two, or two thousand parts; or, as to what division it might see fit to make of the Church property."

The counsel for the Church, South, set itself to the work of proving this, and the bishops, and commissioners, and leading men furnished them with the needful documents, which would be admitted as standards on both sides—next of importance to the Discipline: among these was "*The History of the Methodist Discipline.*"

We give specimens of the pleadings by the counsel for the South.

Mr. Lord—"In vain you look into this Methodist system, prior to 1808, for any restrictions on the General Conference of that Church. If that

body had chosen to become Socinians—if it had chosen to adopt the Presbyterian or Baptist forms, either of government or of doctrine, it was in its power to do it. There was no limit. They represented the Church—they were the Church. The Church dispensed its light from the preachers. The laity were not known in the governing body. Matters of doctrine, discipline, and everything were in the governing body. If that was so up to 1808, what was that body after that period? *It was the same General Conference.*—Property Case, p. 163.

Hon. R. Johnson—"This Church, be it remembered, even unto the present time, and I speak it in no offensive sense, as regards its government, has been absolutely, since the days of Wesley, an aristocracy. 'Laymen have had, and now have no voice in it. If there is a layman within the sound of my voice, he knows he has no voice now. Heretofore, they have been satisfied with the government. They acted upon the saying of Pope—

"For forms of government let fools contest;
That which is best administered, is best."

They perhaps, will be found changing their opinion, when they find it is not always "best administered."

"Now, I want to know, if the entire sovereign power of the Church was in the ministers, the preachers, what other body on the face of God's earth was there in 1808 upon which to devolve the power of dividing the Church, which must have been in the ministers, than the Conference of 1808. The ministers made the Church. The ministers, in the governmental sense, are the Church. The sovereigns are the ministers, and if it be a part of the sovereign power, in a body of this description, to divide itself, then that power existed in the Conference of ministers of 1809, or it is gone. The admission is, that it cannot be extinguished. It is absolute, inherent, and inalienable, as my brother, Mr. Choate, admitted. A body unlimited in the authority to destroy, is responsible only to their consciences for the manner in which their authority is exercised."—*Meth. Ch. Prop. Case*, p. 381.

Again, speaking of the action of the Conference of 1784 :
"They admit no constituency. The time is perhaps coming when, in all probability, they will be obliged to admit one for the good of the Church. They resolve for themselves, and for themselves alone, as the possessors of all ecclesiastical power known to the Methodist Church, to carry out the particular organization authorized by John Wesley, without any other authority than his, and their own conviction that the good of the Church demanded such a special and particular organization." And still further on page 329, Mr. Johnson continues : "No modicum of power was left elsewhere. The Church was not to look elsewhere for any portion of authority."

We give the summing of this evidence in the forcible language of Elder Henderson, in his discussion with Mr. Hamil.

"Here are two of the first lawyers in the Union, employed by the complainants, the commissioners of the Methodist Episcopal Church, South, to defend their right to an equitable division of the 'Church property,' before the Circuit Court of the United States, relying wholly upon the evidence which they furnished to their hand, declaring what? That the Conference of 1784, composed of sixty traveling preachers, with Messrs. Asbury and Coke at their head, in adopting the doctrines and discipline of that Church, 'admit no constituency'—that 'not one particle of power was left elsewhere; that laymen have had, and now have no voice in it; that ministers compose the Church; that in a governmental sense they are the Church; that it is absolutely an aristocracy; that it possesses unlimited power to create and to destroy; that it could have become Socinian had it chosen to do so; and that it is responsible to no tribunal on earth, but the consciences of those who wield its authority!'"

All this, and much more of like character, was solemnly pronounced, as already intimated, by two of the ablest lawyers of the United States, before one of the highest judicial functionaries of the country, as an exposition of Methodist Episcopacy, and published to the world under the auspices of the Methodist Episcopal Church, South and North! And yet, for daring to question its republicanism, we are to be denounced by its patented journals as a "demagogue," a bigot, an ignoramus, a legitimate child of the father of lies!

After the case had been thoroughly argued by both sides, Judge Nelson delivered the opinion of the court, which sustained every position taken by the Methodist Episcopal Church, South. Here is an extract:

"2. As to the power of the General Conference to authorize a separation of the Church organization.

"The Methodist Episcopal Church of the United States was established, in its government, doctrine, and discipline, by a General Conference of the traveling preachers in this communion, in 1784. Down to that time, the Methodist societies in America had been governed by John Wesley, the founder of this denomination of Christians, through the agency of his assistants. During this year, the entire government was taken into the hands of the traveling preachers with his approbation and assent. They organized it, established its doctrines and discipline, and appointed the several authorities, superintendents or bishops, ministers, and preachers, to administer its polity, and promulgate its doctrines and teachings throughout the land. From that time to this, the source and fountain of all its temporal power are the traveling preachers in this connection in General Conference assembled. The lay members of the Church have no part or connection with its governmental organization, and never had. The traveling preachers comprise the embodiment of its power, ecclesiastical and temporal; and, when assembled in General Conference, according to the usages and discipline of the Church, represent themselves, and have no constituents; and thus the organization continued until the year 1808, when a modification took place."—*Appendix Prop. Case, pp. 10-11.*

Upon this decision Elder Henderson justly remarks:

"The decision of the court, then, sustains every position taken by the counsel. We will state these positions again in still fewer words, confirmed by the extract from the opinion of the court: All the *deus* power which the bishops and clergy of the Methodist Episcopal Church ever had, came, not from the churches, but from John Wesley. They established its doctrines and discipline, created its officers to administer its polity; they are the source and fountain of all its powers; laymen have no connection with its governmental organization, and never had; and when assembled in General Conference, according to the usage and discipline of the Church, represent themselves, and have no constituents! No bill of exceptions was filed to this decision."

"The Methodist Episcopal Church, North, yielded to, and the Methodist Episcopal Church, South, accepted the award! Both divisions of the Church stand committed to this decision, as containing a true and faithful exposition of the governmental economy of that Church. Why have we never heard these lawyers and judges denounced as demagogues and bigots, and as ignorant of the subject they were adjudicating? They aver, that so far as government is concerned, (and that is the only subject we are discussing,) the bishops and traveling clergy are, *de facto*, the Church; that in its legislative and administrative economy, its lay members are unknown; that it is an aristocracy and has no constituents. Now, if all

this were untrue, can any man suppose for one moment, that the North would have yielded its claim to four hundred thousand dollars, and that the South would have accepted it? Is the 'Democratic element' in the Methodist Episcopal Church, South, (if it ever existed), worth only four hundred thousand dollars? And yet, to secure that pitiful sum, the six hundred thousand private members in the Southern division of that Church, and, we may add, a larger number in the Northern division, aggregating a million and a half, or nearly so, of American citizens, are recognized by the public records of the country, in their ecclesiastical relations, as below the rank of common citizens—as being no constituents! We do not design to introduce degrading comparisons; but we must be permitted to ask, what more humiliating language could be used in regard to the subjects of the most absolute despotism on earth, than that they 'have no constituents?' Methodists! local preachers, and private members! lovers of God, of truth, of liberty, and of your country!

'If you have nature in you, bear it not!'

From the above revelations made by the Methodist Episcopal Church, South, through its counsel we learn the astounding fact, That the bishops and traveling preachers have been for over seventy years practicing a monstrous fraud upon the membership—how many, besides the bishops, have done it knowingly, before the revelations of the above-mentioned lawsuit, I will not presume to say; but *since* the publication of that 'Case,' all do, or ought to know it.

What are Methodist preachers doing, but gathering men and women into their "societies," persuading them that they are joining a *Church*, when they are joining a *local society*; when so far from it, they are not even joining the Methodist Episcopal Church, and the bishops and preachers know it! They are keeping by their teachings, thousands of Christians in those societies, who verily think they are in the Methodist Episcopal Church, when their teachers know they are not in it, and never can get into it!

The General Conference alone is the Methodist Episcopal Church. Those who belong to societies have no part or connection with its governmental organization, and never had. Says Judge Nelson above, "The traveling preachers, when in General Conference assembled, constitute the Methodist Episcopal Church, *representing only themselves, and have no constituents!*"

If we should grant that this is the Methodist Episcopal "Church" (which it is not, nor ever was), then there is not a Methodist on earth at present a member of it, elder or bishop!

The truth of our position admits of no discussion. The Methodist Episcopal Church, South, proved it in open court, and was compelled to establish its truth beyond cavil, in order to gain one dollar of that book fund. The Methodist Episcopal Church did establish the fact to the satisfaction of

DR. DITZLER'S FIFTH SPEECH.

GENTLEMEN MODERATORS:—The Doctor drew the red-hot thunder-bolt, and well may he and his people writhe under it. We warned, we admonished, but all to no effect, and we let fly the lightning-charged-bolt of historic truth upon him. He thinks Orchard's, Robinson's, etc., are admirable histories and truthful records. There is not a historian of standing in the Baptist church to-day that believes it—NOT ONE! There is not an important event in church history, that they treat of, but that they utterly distort the truth, suppress facts, mutilate or re-construct, so as to leave a false impression on the reader, and seven times out of ten, the narration is positively false, and the truth suppressed. They are simply burlesques on history. Do they not, for example, put down the Donatists as Baptists? The Novatianists as Baptists? The Manichæans, the Wickliffites, the Hussites—all as Baptists? Look at these parties. The Donatists, as Wall proves, and Dr. Cramp, Baptist historian, acknowledges, practiced infant baptism in the third and fourth centuries—had bishops, priests, confessional, and all the peculiarities of the Catholic church—yet THESE are Baptists! The founder came out from the Roman church—had his baptism thence. What do you do with that? The Novatianists were founded by Novatian whose baptism you remember we had up in Prop. i. who was baptized by sprinkling, lying in his bed. He never had it any other way, as they admit. Thus a main link, is a sprinkled Roman Catholic, who gets mad, and sets up a church of his own. He was a Presbyterian—yet was now ambitious of a bishopric, and being defeated, he set up a schism, and held all leading features of Romanism—infant baptism, three orders of ministers, consolidated church—YET WERE BAPTISTS! The Manichæans refused baptism of water to all persons whatsoever, adults or infants, holding that the devil made a large part of the Bible, made man, water, etc., and so this party rejected baptism wholly. Yet such men as Orchard tell us they REFUSED TO BAPTIZE INFANTS, which is utterly FALSE, for as they would not baptize at all, it is false to say they refused it to INFANTS. As for Wickliffe, Huss and Jerome of Prague, they all lived and died Catholics—having held high and distinguished positions in that church. As Rome was always aggressing against the rights of the people, the priests over

people, the bishops over the priests, the archbishops over the bishops, and the Pope over all these, eternal conflict raged through all these centuries. As each attempt to abridge the rights of the other order was made, it was for long years resisted with more or less fury and zeal.

Not till 1215 was the Bible publicly suppressed. Not till the thirteenth century was the attempt made with success to rob the people of the cup in the sacrament. In some remote parts these encroachments against the clergy and laity were stubbornly resisted even to mobs and skirmishes, as was the case in Bohemia in the days of Huss. Now, because these Catholics resisted the never-ending encroachments on their long-enjoyed rights in these things, these so-called historians, Orchard, etc., set them down as Baptists, and links in their chain of succession!! These parties baptized all their infants, used affusion as well as dipping, had Archbishops, Cardinals, confessional—altogether Roman Catholics. Doctor Graves cannot recognize Presbyterians, Disciples, Methodists, Episcopalians, as churches, but he can these parties! "Consistency, thou art a jewel."

Let us review all the points now he has sought to make. As to our Discipline, the Ritual has been explained, and needs not repetition. His construction is on a par with most of the conclusions he draws.

He fears there will be tens of thousands of "bran new churches," by our course. Well, God grant that there may be! Is not every new congregation a new church? Is not every new organization among you, a new church? It is alarming then, for these to increase, is it? Oh, but he means new denominations. Well, if they all do as much good as we did, as all the standard Baptist historians—Jeter, Benedict, Cramp, Backus, show we did, let them multiply.

He attempts to argue now, government implies form—laws, forms to execute them. He says Jesus Christ did institute such a specific form—the first was a mother church and model of all the rest. Well, that is progress.

He formerly told us the church was first organized on the Mount—Matt. v, vi, viii, where the sermon was delivered. Then,

1. It was composed exclusively of preachers, with (1) no lay members, (2) no women, (3) no officer.

2. It was established without any baptism, or naming of the subject.

3. It had no baptism, no Lord's Supper, as yet, no authority to baptize, nor to preach. No commission to them to preach was given till some time after this, Matt. x.

Now where was there a model in this for a church, especially in the only sense you say there can be a church? Where now the essentials—the *diferentia* he spoke of formerly? Alas! it gets to be worse and worse.

He now comes out and says I define the invisible, spiritual church. Why, he denied in a former proposition—that on Infant Baptism—that there was such a thing. He sees now clearly that there is such an existence.

I not only define the one—I define both—have done it repeatedly.

He waxes despondent and says “Not a Baptist minister ever had anything to do with Roger Williams. If that is so, then Bancroft, Benedict, Backus, Cramp,—the three last the three standard Baptist Historians of America, all are guilty of falsehood most palpable. The leading Baptist ministers of those times got their baptism from him, Olney directly, Wickenden, etc., Vaughn indirectly by getting it in line through Olney. He said Butler’s Analogy did more to wipe out infidelity than Wesleys’s work! Then,

1. Why does it not do so now?
2. If Analogy is such a weapon, why did you so disparage it when accusing me of using arguments founded on analogy?
3. Every historian knows it is utterly untrue and shows it?
4. The great mass of people were reached at once by Wesley, whereas the Analogy can only be understood by the educated. Pitiable, indeed, is this subterfuge. The masses knew about as much about the Analogy as they did of the Vedas.

He wants to know where Bishop Marvin’s and my membership exists?

1. Where was Paul’s, Peter’s, Silas’?
2. Where the Seventy’s membership?
3. Where is the membership of their missionaries when in transit to their distant fields?

Now when he answers correctly any one of these questions he will have answered his own. We have shown repeatedly, that the membership of all is in the family of God, and membership there entitles to fellowship with brethren, and that fellowship and association was a visible representation of the church, and through these organized bodies the work of the church was carried on, and visible contact with it recognized. This explains his next question—Where was the church till 1739? Did I not see daily around me the blinding power of prejudice and passion, I could hardly realize that such a question was put to us. How often must we explain that all the saved constitute God’s Church. That any part of these may organize themselves together and they form a visible, tangible

church or body of churches. They may be called Methodists or Presbyterians—it does not affect the fact. Hence God has always had a Church—always. Let me now ask. Where was the church up to 1607-8 when the first Baptist church that ever was on earth was established—organized? Where had the church been all that time?

He tells us what Mosheim tells us about Anabaptists being lost in the depths of antiquity, and that is proof they run to the Apostolic day and are the same as Baptists! Mosheim shows that they are not Baptists. Giesler, Bingham, Hase, Neander, all show it perfectly.

Now let me explain to you what these historians mean by Anabaptists in the earlier ages—third, fourth and fifth centuries. In the fierce persecutions of the third century many people gave up their Bibles at the command of the tyrant king to be burned. They were called Traditores, those who delivered up their bibles. After the persecution had passed many came forward and desired to be admitted to communion. The church held them off—demanded penitence and proof of reformation or deep contrition, then after a time admitted them. This so incensed some ministers—fanatics—that they decreed that one who had fallen never could be restored, and that they ought not to allow these *lapsi* or fallen ones to be restored to the church. A split ensued. One party went off and denounced the other majority party as fallen and *de church*. Hence being no church, she could not administer its ordinances. Hence they rebaptized all who came to them from the Catholic church. Now that is the sole cause of their rise—the sole ground of difference, and Dr. Graves will not dare not deny it, for we have the full facts, details, etc., in all the histories of the church, and the original histories and literature covering those times. Now that is what constituted the party Anabaptists then. Other troubles later caused others to be so called. Infant baptism was not involved. Wall shows that they baptized infants as regularly as the other wing of the church, had the same orders, confessional, and all that belonged to Rome. Moreover, they came out from Rome—had their baptism thence and all their credentials. These are the links that chain you to the Apostolic times as Baptists!!

As the Doctor strikes in the dark, yet keeps on at it in the vain hope that out of so much beating the air he will hit somebody, he levels a blow at our revivals. Well, if he wants this audience to become unmanageable—to become uproarious, let him get me to describing Baptist revivals. But we hope a better judgment will prevail. At Hardin, the second town from here west on the R. R., the past fall they had a revival

and fully half, if I was correctly informed there a few days before this debate, are backslidden already. They picked up movers and passing stragglers and immersed them. They immersed "little children," only seven and eight to nine years old.

Two parties—known to leading men in this house now, joined the Baptists, and were immersed in "a hope" they had indulged eighteen (18) years before, though wicked since that time!

In Texas, while there last winter, in Denton county, they, responsible men, told me of a Baptist preacher who committed a crime unnamable—and against one entrusted to his protection and education as a brother-in-law, and then he shot an uncle of the ruined party dead who sought to revenge the outrage, yet what do Baptists do? Now, such an act might occur in any church, bad men get into all churches. But the point is, your congregationalism offers no protection against scoundrels. It is the government of unchecked majorities unlimited by laws, balances, etc. It is mobocracy. A neighboring Baptist church, fully posted on this infamous wretch, called him as their pastor!!! Look at Plymouth church, and look how we get at offenders? We have the fine balance of law and order, the rights of minorities carefully secured. In your church minorities have no security. A popular preacher or a few wealthy members may secure verdicts, and there is no established standard, no system of laws defining juries, moderators, rights and duties, and securing the administration of justice. The purity of the church and ministry must be secured.

Our church government has bishops, the New Testament had them. They were "overseers," then, Acts xx, 27-29, in the flock, the church, and they are so with us. The whole church in its representative character then made all rules, laws, regulations of a general character, as we abundantly proved, see Acts i, viii, 9-20; xi, 1-17; xv, 1-21, so we do now. Each individual congregation had the application of law, management of its officers. So they have among us now. We are completely apostolic.

But in vain have I called for him to examine the history of church action and order in the Gospel or the Acts of the Apostles. No, no; he cannot be induced even to tell us of what church Philip made the Eunuch a member when he baptized him. Baptist church government has no show in this book, the Bible. It can do far better out in the fog of the dark ages, about Donatists, Petrobrussians, Lollards,

Hussites, and Hittites, Danites, and all other Ites, where the people are totally unable to trace up and examine the foundation of such claims, anything is better than the Bible.

Why, we have done all we could, we proposed to him in a letter to restrict this whole question to the Scriptures, as the wording of the proposition clearly demanded this, and it was their wording. But no, he utterly refused. And what has he relied on to meet us here? He reads from a speech made, or article written by Deems, when in a great fog and muddle, and seriously contemplating leaving us—from one by Bascom, when about to sever his connection with us—this he admits, and one from Jessee Lee, and one purporting to be by Doggett on what constitutes the church. As to the last, it is not in evidence that Bishop Doggett wrote the article. Because he was editor is far from being proof of that. If he did write it, and Dr. Graves has reported him faithfully, it is unscriptural, unmethodistic, and anti-Wesleyan. So we let it pass. As to the rest, it is unworthy of a debater to throw out a drag-net and haul in all the vituperation and abuse of men who were, he tells us, disappointed, chagrined, mortified, mad—the passionate expressions of such hours, and introduce them as witnesses. All civil courts, loving justice, rule out such testimony directly or indirectly. Is such fit to be introduced as testimony in the courts of God?

He tells us that no sprinkled man is a Baptist. Then why claim Novatian, Ford, as Waller, and Orchard—these all published and endorsed by Dr. Graves—and Wickliffites, and Hussites, and Donatists—all of whom practiced affusion and dipping both, while all Baptist writers on immersion tell us of the sprinkling of Novatian.

He tells us a brother is here waiting and anxious to meet me in debate on these historic points. We reply, Dr. Graves has published Orchard and Waller's "Baptists not Protestants." He is before the country endorsed as no other Baptist is, and we challenge him to meet us at Liberty, Mo., and there we can test Orchard fully. Let him defend him if he can.

Meanwhile Dr. Graves assumes that they are the embodiment of, and Christianity itself! That is very modest. We would whisper to him from Burns—

"O ye who are sae gude yoursel,
Sae pious and sae holy,
You've nought to do but mark and tell
Your neighbors' faults and folly."

———"I bless and praise thy matchless might,
When thousands thou hast left in night,
That I am here before thy sight
For gifts and grace,

A burning and a shinin' light
To a' this place."

But, under which king? Which is the real Baptist church? As there is but the one true church, which is it? There are at least nine litigants in the ecclesiastical court here—each puts in its claim to be the Baptist church. Who is oldest? The General Baptists are. Whence came the next in order, the Particular Baptists? They split off from the General. So Benedict, Backus, Cramp tell us, and give dates and names and places. After this they split from age to age. Now the Particular, or Calvinistic wing, got their baptism from the General Baptists. The Hard-shells, the Primitives, etc., all claim that the Baptist body represented by Dr. Graves split off from them—forsook the confession of 1646, which was iron-clad in Calvinism. The facts of faith confirm this as the correct view. Yet they assume to be the Baptist church.

All minor matters may be passed in silence. We have now met all his points and turned them against him. What can he do? We have proved all our points and commit them to the record.—*Time out.*

DR. GRAVES' FIFTH REPLY.

Replication.

MR. PRESIDENT:—Professedly I am replying, actually—I am leading on this as I did on his former affirmative. He exhausted his resources in his first speech, as is his wont, and for the rest of time rehashes what he has said and fills up his time with irrelevant matter, a discussion abounding in the perversion of Baptist history. Well, I offer this excuse for him, he does the best he can—if he had any valid arguments with which to support his affirmative, he would not be slow in bringing them forward and urging them with an unwearied persistence and audacity, but he offers none because he has none.

Only a few words before I proceed with my arguments on refutation. The question before us, Is not whether there has been an unbroken succession of Baptist Churches from those planted by the apostles until this day, but does the local *M. E. Society in this place possess the Scriptural characteristics of a Christian Church?* This is the question Eld. Ditzler agreed upon his Christian honor to discuss with me upon this day, and this is the very question he persistently refuses to discuss. He refuses to give a definition of a visible church—one that is on this earth—and has organization, a living membership and ordinances. He never has in connection with this question, nor throughout this debate. I have asked him—how many times?—if he will endorse the definition found in the xiii Article of this Discipline, which he has sworn on bended knee, before his superior officers to hold and teach, and he has not done it. I use glasses, but I am not deaf. Have you heard him. Mr. President? Have you heard him Gentlemen Moderators? Has any man or woman in this audience? Let that one hold up his hand. I pause for the signal. No one has HEARD YOU ENDORSE THE DEFINITION OF YOUR DISCIPLINE and no one will hear you do so. Mark my words. Nor will you attempt to give a Scriptural definition of a Christian Church.

Of the Church Universal and Church Invisible I know nothing, nor does Eld. Ditzler. They are the creatures of the imagination only, *purely ideal conceptions*—with which we have nothing to do. They were never “set up” either in Eden or in Abraham’s family, in the wilderness nor “in the days of the Kings” of the Fourth Universal Earthly Empire, the Roman Cæsars. See Dan. ii, 44. Christ never “built” nor rebuilt or

established either. The invisible church had never "fallen down" as the tabernacle of David did, to be set up again, which he says was spoken of the Church of God, and then tells us that the Church of God is the Church Invisible—and may exist intact though every Christian be cut off this earth! Need I waste my time exposing such crudities, such contradictions and absurdities? I did not devote one moment in noticing his fourth speech. I could not dignify it with a notice. I could not by a notice seem to imply that it belonged to this discussion—it is a matter he has prepared for another discussion upon the church question—but lest my silence should be misconstrued, I will say here, there was not a solitary position in it all, that I cannot easily refute, that seemed to militate against the claims of Baptists to a succession of churches—or in the language of eminent Pedobaptist historians, Drs. Ypeig and Durmont—that Baptists may be considered the only religious community that has stood since the days of the Apostles and has preserved pure the doctrines of the Gospel through all ages.

I say again the question is not what Baptists, past or present have believed or do believe, or whether an unbroken succession of Baptist churches can be clearly proven; there have been some who think so and some who think otherwise. But what has that matter to do with this question before us, which reads, "*The M. E. Society at Carrollton, Mo.*"—that body that worships across the street, the "preacher in charge" of which is before me, possesses the scriptural characteristics of a church. The question is not what Bunyan, of England, or Jeter, of Richmond, or other open communionists, and so-called liberal Baptists think upon the succession, for men less acquainted with historical matters could scarcely be found among the best informed of our ministers, but the question is touching the characteristics of this M. E. Society in this town. It is not whether John the Baptist gathered and constituted a church himself, which is what Bunyan denied, and what no Baptist on earth ever affirmed, but did not John Wesley originate, and devise, and set up without consulting the Divine model, this local M. E. Society in this place, and is it patterned after the New Testament model?

Now I will ask my opponent to answer two questions when he gets up, questions fundamental and vital to the settlement of these questions.

- I. WILL HE ENDORSE AND AGREE TO SETTLE THIS QUESTION BY THE DEFINITION OF CHURCH GIVEN IN ART. XIII, AND THE POWERS OF EACH PARTICULAR CHURCH GIVEN IN ART. XII, OF

HIS DISCIPLINE TO WHICH I HAVE SO OFTEN CALLED HIS ATTENTION?

II. WILL HE TELL ME TO WHAT CHURCH HE BELONGS—PRESIDING ELDER OR ANY BISHOP OF THE M. E. CHURCH, AND IF IT IS TO A LOCAL SOCIETY LIKE THIS IN CARROLLTON?

The answer of these questions invariably and conclusively settle the one before us, i. e., if Elder Ditzler claims that he or any Presiding Elder or Methodist member in this house or the Bishops of the M. E. Church, do indeed belong to any organization that is claimed, by any one, to possess the scriptural characteristics of a Christian Church. I am determined that this last question shall be answered, or the fact that it is *not* and cannot be, shall be known throughout the land. I will advise Elder Ditzler that he can never conquer a peace nor stop the mouths of Baptists, if he can the Disciples, until he answers this question. I know that he belongs to an Annual Conference, which I know, all Methodists know, and all men should know, is not a Christian Church, or "branch of the same." But whether he professes to hold actual membership in any other organization, I want him to say, and answer loud enough for all to hear, and if he cannot do it, why, then, what? He can abuse and misrepresent the Baptist denomination, and furiously assail those men, whether historians or editors, authors or writers, who have rendered their memories justly illustrious and dear to every Baptist heart, by boldly and faithfully defending Baptist principles and vindicating their history from obscurity and reproach, but he confesses that he has no church membership, nor any other Methodist minister.

While waiting upon him for his arguments I will present you with my own.

ARGUMENT CONTINUED.

Though should we grant that Episcopacy, as recognized by the Anglican Church is Scriptural, *which Wesley boldly declares it is not*, yet Methodist Episcopacy—the wheel-within-wheel Episcopacy—is so utterly different from it, certainly cannot be Scriptural, for nothing like it was ever found in the Scriptures. It was evidently framed for an ignorant membership, as the Episcopal Prayer book was for an ignorant, prayerless priesthood, by men who could write prayers for those who could not pray. Says Dr. Deems, when editor of the *Southern Pulpit*, and his article was copied into the *Nashville Advocate*:

"If we may apply the figure to Methodism, we can very readily see that a government suited to the sooty colliers of England, servants, and the uncultivated, who had grown up amid all the peculiarities of an aristocratic country, might hardly be fit for a Church among whose laymen are presidents and professors in colleges, judges of supreme courts, senators,

and men liberalized by professional learning and polite associations. The fact is, John Wesley formed *Societies*; ours is a *Church*. John Wesley did not make government a special study; but being a strong man and a violent Tory, and finding a sect gathering around him to be governed, he seized the reins—he became autocrat; and through his helpers, he governed most ably. It was very natural that when our Church was formed, it should be built somewhat after the model of the ‘societies’ of Wesley. Is it not too exact a copy, and may it not need mending? Even if Wesley had made government a study, and was by nature superior to the mass he controlled, there are laymen in our Church in this day, as great natively as Wesley, who have paid much more attention to the science of government. This is said with great deference and much veneration for many things in the character of John Wesley. He was before his times; ours before him.”

Joseph Walker, of Dallas county, Ala., wrote this in 1826:—

“I was personally acquainted with Bishop Asbury. I have heard him converse with the Rev. Hope Hull, who was a friend to reform, and I easily collected the information that our Church government was framed chiefly by subjects of Great Britain. Of course I never wondered much that such men should have shaped their code, and made their ecclesiastical laws, according to their own model. But when I consider that nearly all our present preachers are Americans; when I consider how excellent and powerful is the republican spirit which prevails in these United States, and how equal the civil laws under which we live; when I see how carefully our civil and religious liberties are secured to the people of every possible variety of denomination, I am compelled to ask the question, Is not the form of our Church government, and the manner in which it is administered, an open insult to the Constitution of the United States? It surely is; and were it fully investigated and exposed to public view, such a despotic institution would make a bad appearance before the observation of a religious republic.

But I have said that a Hierarchical Government like that of Methodism contradicts the teachings of Christ and contravenes the genius of Christianity. It rejects the only headship of Christ in and over his church. Paul tells us by the Holy Spirit that Christ is head over all things to his church, which is his body. Eph. i.

This principle explicitly establishes the theocratic character of the Christian Church, and that in its visible operations it is an executive body only, never a legislative one. It has no power to make, change, or abolish the least law for the observance of its members. It can add no rite, change no rite, abolish no rite or ceremony. The commandments of men, and the tradition of its Elders have no lawful place within it. Should any local church so far depart as to practice one rite, one ordinance, one law or doctrine enacted by men, its worship would be vain, in the estimation of Christ, and it would forfeit its evangelical character. He himself hath said, “In vain do they worship me, who teach for doctrines the commandments of men,” and he charges those who do this with making the law of God of none effect.

“Ye do make the law of God of none effect by your traditions.”

Now I have shown that the sprinkling ceremony, and infant

baptism and unregenerate membership, practised by the local M. E. Society here, are one and all traditions of men. Eld. Ditzler nor any other man has ever found one syllable, precept or example in the Bible to warrant them, and therefore, these work a forfeiture of all its claims upon Scripture for warrant.

But who and where is the sole head of this little Society here? It is not independent of outside control, as I have shown. It cannot own or control the house it worships in though bought with its money. It cannot receive, nor discipline, nor exclude its own members, or decide whom it can fellowship. It cannot call or dismiss its own ministers, nor are those who preach for it in any way amenable to it for their doctrines or their conduct. It cannot determine what the word of God teaches for doctrines. It cannot take the New Testament alone for its Ritual, its Confession of Faith and its Book of Discipline, but it is shut up to one book for all these, and that not the New Testament but a Discipline made by fallible men, human law-makers, the General Conference. And through this law book the claim, the right to change save in one or two particulars and they do change every four years, and have already changed it twenty-five different times since 1784. So that what was once a sin that would have excluded a member, is now no longer a sin, and *vice versa*!!

One thing is clear as noon-day, that Christ is not head over all things to the little local M. E. Society in Carrollton, nor to the M. E. organization of America, but the Conference is—the General Conference is head over all things to the local M. E. Societies throughout the South—they are not therefore the Churches of Christ, nor can they be said to be the body or a part of the body, for Christ is the supreme and only head of *his* body, which is his church.

Nor is Christ head over all things to the General Conference. It does not claim that it must govern itself solely by the laws, and observe the rites laid down in the New Testament, but it claims to itself the iniquitous and papal prerogatives of Anti-Christ, the man of sin, to make and to change laws, to institute and abolish rites and ceremonies for its members.

Mr. President, the enormity of the sin of adding to and taking from what Christ has commanded—of the assumption of the right in a body calling itself a Church of Christ, has but faintly impressed the minds of professedly religious men. Even Calvin could calmly endorse this most heinous sin of the mother of all the abominations of the earth—when he says, “the Church has reserved to herself the right preserving the

substance, to have rites somewhat different," etc., and in his own language respecting the change of the act from immersion to sprinkling in cold countries, "*sed id pro regionum diversitate ecclesiis librum esse debet*," but this privilege ought to be granted to the churches on account of the difference of countries. Inst. Lib. iv. chap. xv. 19.

This assumed right of a church or its rulers to change the rites that Christ has instituted and commanded, is the *very essence of Popery*. Grant it in one thing, however trivial, and you establish a principle that embraces all things. The right to change the least thing involves the right to change all—TO ABOLISH ALL, and institute other and different things for them. The right to add one thing, however small, concedes the right to add all things that the Romish Apostacy has added to corrupt and destroy the Church. This right which is the marked characteristic of Antichrist, the Methodist Episcopal Society or General Conference openly claims to itself in the very articles of its religion, and has constantly exercised it, and by so doing, forfeited every claim to be considered a Scriptural Church. The whole Book of Discipline is a Statute Book, changed every four years since 1784, and yet with all its changes binding upon every member of this Society here in Carrollton, and unless implicit obedience is rendered, expulsion is ordered and must follow. If its teachings are not assented to by the most pious Christians in the Society here, if he presumes to speak against them he is to be excluded from the Supper and from the Society. The very things to which he conscientiously objects this year, and for which he is excluded, may next year be struck out of the Discipline like the Popish confessional—the Band meetings have been since the Iron Wheel was written, the class meeting test, and forty other things, yet he was cast out of Christ's Church if indeed the local Methodist Episcopal Society here be a church, not for disobeying Christ, his Savior—no, he has been in all things a dutiful child to Him, and kept all His commandments, but because he has not obeyed men and *their* commandments and traditions!

To prove to you that I am correct, I will take the law for Class-meeting now abolished. In every Discipline before a book was written (1855) styled the Great Iron Wheel, under chap. v, § 3, you will find a law for excluding every one who refused to attend Class-meeting and submit to a personal examination by a leader in whom perhaps the member had no confidence; and it was provided that the leader should give him a certificate that he was otherwise blameless as a Christian. Now was the Class-meeting a divine institution? It

originated with one Capt. Foy, for the purpose of collecting quarterage. Mr. Inskip says:

"Class-meetings are peculiar to Methodism. Other churches have occasioned inquiry, conference, or experience meetings. But class-meetings are an **ESSENTIAL PART OF OUR SYSTEM**. It is not claimed that this institution is of divine origin. So soon as we become willing to dispense with this feature of our system, our decline and downfall will certainly and rapidly follow. This is one of the ancient landmarks, and it would be almost sacrilegious to remove or deface it."—*Methodism, by Inskip*, pp. 192-193.

Dr. N. Bond, when discussing with the Reformers, says:

"But if the Reformers insist upon changing the rule which makes it obligatory upon our members to meet in class, because there is no positive scriptural command for it, **THEY MUST ALSO GIVE UP INFANT BAPTISM, and the administration of the communion to females, FOR THERE IS NO SUCH COMMANDMENT FOR EITHER THE ONE OR THE OTHER.**"—*Economy of Methodism*, p. 52.

Now this law was abolished after the appearance of the book I have mentioned and it is no longer a sin to "inveigh against it." There was a day since 1856, that it was a sin worthy of expulsion to inveigh against and violate the Class-meeting law, and before the sun went down it was no sin! Now I say to have obeyed that law was always to obey men, not Christ, and I stand here and say that to obey any law or observe any rite in this Discipline not found in the New Testament, is to obey men, and I further affirm that to obey the General Conference in anything and to take its Statute Book instead of, or along with the only law book and Discipline that Christ has given his Church, is to reject Christ as supreme and only lawgiver and to obey men, and I remember here the words of the Holy Spirit, "know ye not, that to whom ye yield yourselves servants to obey, his servants (*douloi slaves*) ye are whom ye obey?"

Elder Ditzler has twice on bended knee sworn before God and men that he would OBEY his CHIEF ministers to whom he admitted the charge and government over him was committed, once when he was made a Deacon and again when he was made an Elder—and those oaths are this day on his soul, and the Holy Spirit says he is the slave of men. Now that obedience was not sworn in the Church of Christ, nor to any one that was or is today a member of a Gospel or Christian Church, if the M. E. Society here in Carrollton is indeed a Scriptural Church, for those chief ministers were not, and are not members of this Society here nor a Society like this anywhere! But I object further—

That the Hierarchical or Episcopal feature of—not the local M. E. Society in Carrollton for it is possessed of no government inherently, the power that controls it is in the wheel

above it, and beyond its control—the Methodist system which is called “Church” as unscriptural and in contravention of the teachings of Christ.

BECAUSE IT DESTROYS THE PARITY OF THE CHRISTIAN MINISTRY, ESTABLISHING AS IT DOES THREE ORDERS OF THE MINISTRY, SUPERIOR AND INFERIOR—HAVING DIFFERENT POWERS, AND THE SUPERIOR HAVING THE CHARGE OVER THE INFERIOR.

The New Testament knows and warrants no such orders. From it we learn:

Officers and their rank and duties.—There are but two officers in the Church of Christ—pastors (elders or bishops), and deacons.

Pastors or bishops are of the same order or rank, and exercise equal authority. It is their office to teach, and take the oversight of the Church in all things pertaining to doctrine and discipline, according to the inspired word.

They must be men irreproachable in their private and public relations in life.

It is the duty of the deacons, of whom there may be seven, to take charge of all the temporalities of the Church.

In his works, vol. vii. p. 311, he says: “Lord King’s account of the Primitive Church convinced me many years ago, that bishops and presbyters are the SAME ORDER, and consequently have the same right to ordain.” This is a full and frank confession, and if his convictions are correct, the claims of a Methodist or Episcopal bishop are unscriptural and most arrogant! Did Mr. Wesley ordain an Episcopal bishop, with this conviction?

See also his Notes on the Gospel, written at the close of his life:

Acts i. 20. And his “bishopric,” he renders apostleship. In Philipians i. 1. In his notes on bishops, he says, “The word bishops here includes all the presbyters at Philippi, as well as the ruling presbyters; the names bishop and presbyter, or elder, being promiscuously used in the first ages!! Did Mr. Wesley, in the face of this, solemnly ordain Mr. Coke an Episcopal bishop, an order of ministry he believed neither found in, nor warranted by, God’s word?

“But that it (Episcopacy) is prescribed in scripture, I do not believe. This opinion, which I once zealously espoused, I have been ashamed of ever since I read Bishop Stillingfleet’s ‘Irenicon.’ I think he has unanswerably proved that ‘neither Christ nor his apostles prescribe any particular form of Church government; and that the plea of divine right for diocesan Episcopacy was never heard of in the primitive Church.’”—Wesley’s Works, vol. 7.”

When Mr. Wesley learned that Mr. Asbury and Coke had established an Episcopal form of government in the United States, he addressed Mr. A. the following very pointed letter. (See Wesley’s Works, vol. vii. page 187, Letter to Asbury):

“LONDON, Sept. 20th, 1788.

“There is, indeed, a wide difference between the relation wherein you stand to the Americans, and the relation wherein I stand to all the Methodists. You are the elder brother of the American Methodists; I am, under God, the father of the whole family. (Will Methodists deny that John Wesley was their father, and are they not then his children and followers?) Therefore, I naturally care for you all, in a manner no other person can do. Therefore, I in a measure, provide for you all; for the supplies which Dr. Coke provides for you, he could not provide were it not for me—were it not, that I not only permit him to collect, but also support him in so doing.

"But in one point, my dear brother, I am a little afraid the Doctor and you differ from me. I study to be little, you study to be great; I creep, you strut along. I found a school, you a college. Nay, and call it after your own names! O, beware! Do not seek to be something! Let me be nothing, and Christ be all in all

"One instance of this, of your greatness, has given me great concern. How can you, how dare you suffer yourself to be called a bishop? I shudder, I start at the very thought. Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me a bishop! For my sake, for God's sake, for Christ's sake, put a full end to this! Let the Presbyterians do what they please, but let the Methodists know their calling better.

"Thus, my dear Franky, I have told you all that is in my heart, and let this, when I am no more seen, bear witness how sincerely I am your affectionate friend and brother,

"JOHN WESLEY."

Can a friend of Wesley believe that he preferred the Episcopal form of government, and yet looked upon its chief order, which makes it Episcopal, in such a light? Can any Methodist who does not regard Mr. Wesley as a double-dealer, believe that he ordained Mr. Coke an Episcopal bishop, and directed him to ordain Mr. Asbury, and because they allowed themselves to be so called, chastise them in such language as the above; language which, in these days of equality, a Christian man would scorn to use or receive?

I submit the testimony of Dr. Mosheim as to the polity of the Apostolic churches:

"When we look back to the commencement of the Christian church, we find its government administered jointly by the pastors and the people. But in the process of time, the scene changes, and we see these pastors affecting an air of pre-eminence and superiority, trampling upon the rights and privileges of the community and assuming to themselves a supreme authority both in civil and religious matters. This invasion of the rights of the people was at length carried to such a height, that a single man administered, or at least pretended a right to administer, the affairs of the whole church with an unlimited sway."

"If, however, it is true that the Apostles acted by divine inspiration and in conformity with the commands of their blessed Master, and this no Christian can call in question, then it follows, that that form of government which the primitive churches borrowed from that of Jerusalem, the first Christian assembly established by the Apostles themselves, must be esteemed as Divine institution. * * * * In those early times every Christian church consisted of the people, their leaders, [pastors] and the ministers or deacons, and these indeed belong essentially to every religious society."

"It was therefore the assembly of the people which chose their own rulers and teachers, or received them, by a free and authoritative consent when recommended by others. The same people rejected or confirmed, by their suffrages, the laws that were proposed by their rulers to the assembly; excommunicated profligate and unworthy members of the church, restored the penitent to their forfeited privileges, passed judgment upon the different subjects of controversy and dissension that arose in their community, examined and decided the disputes which happened between the elders and deacons, and, in a word, exercised all that authority which belongs to such as are invested with the sovereign power."

"The rulers of the church were called either presbyters, or bishops, which two titles are, in the New Testament, undoubtedly applied to the same order of men. These were persons of eminent gravity, and such as had distinguished themselves by their superior sanctity or merit. Their particular functions were not always the same; for while some of them

confined their labors to the instruction of the people, others contributed in different ways to the edification of the church. Hence the distinction between teaching and ruling presbyters has been adopted by certain learned men. But, if ever this distinction existed, which I neither affirm or deny, it certainly did not continue long; since it is manifest, that St. PAUL requires that all bishops or presbyters be qualified and ready to teach and instruct.

"Let none, however confound the bishops of this primitive and golden period of the church with those of whom we read in the following ages. For, though they were both distinguished by the same name, yet they differed extremely, and that in many respects. A bishop, during the first and second century, was a person who had the care of one Christian assembly, which, at that time, was, generally speaking, small enough to be contained in a private house. In this assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant.

"The churches, in those early times, were entirely independent; none of them subject to any foreign jurisdiction, but each one governed by its own rules, and its own laws. For though the churches founded by the Apostles, had this particular deference shown them, that they were consulted in difficult and doubtful cases, yet they had no juridical authority, no sort of supremacy over the others, nor the least right to enact laws for them."—[*Time out.*

DR. DITZLER'S SIXTH SPEECH.

GENTLEMEN MODERATORS :—We are now told about church division—the great separation of 1844, etc., as if it had any thing to do with our Proposition. Suppose all that were true, it affects not our question in the least. It is dragged in solely as so much is brought in on each Proposition, to kill or fill up time—not for argument surely. But—

1. Our people were consulted—the vote taken in every congregation on the border. A full and regular vote was had of the entire laity that would attend. Some congregations in Kentucky and all in Maryland, a number in Virginia, adhered North, with the Methodist Episcopal Church, while one in Cincinnati adhered South. Hence his assertion is not correct.

2. Did they allow a full vote when (1) they seceded from The General Baptists, then (2) from the *bona fide* Calvinistic Baptists, etc., etc?

3. Did the Apostolic church do as he asks, or the representatives do it? We have seen *they* did the work.

He now tells us about what Cardinal Honorius—the bitterest of enemies to Protestants—says, and I quote Dr. Graves' words on the main points. He says that Honorius says the Pope and Bishops were all equal, all on an equality till A. D. 594! They were all equal till John of Constantinople "became Patriarch." Any authority of a bishop over any other than one church "was never known before." "There never was a bishop before (John) who usurped or held place over any other." It "never was claimed before him."

I confess to you all, these statements of Dr. Graves simply amaze a man who knows what history is. They are simply astounding. He goes on to tell us they "offered that very title to Boniface, A. D. 606 there, the first Pope that ever sat on a throne, etc.," at Rome. He says you "can't find it [popery] back of that time." The church in these matters "remained unaltered 300 or 400 years!!" He says Gieseler the greatest of all historians tells us so!

Now sirs, we have a chance very fully to test matters. Here is an issue. It is clearly a pet idea with the Doctor too, for he made some of these assertions in his hour's opening speech on Mode of Baptism. We paid no attention to the matter then, because it was all foreign to the Proposition then under

discussion. We have administered rebukes, animadverted on the way Baptists treat history and authors, and Dr. Graves has complained of it bitterly. Now let us look into the facts. Giesler is quoted—he is the most accurate of all historians, and gives you in all cases, of any importance, all the documents—the *original* documents that support and justify his declarations. On the contrary, you will see that Dr. Graves' statements are simply preposterous. Why, already the Roman Empire had fallen, before 594, by over one hundred years, viz., 476.

Long since the seat of empire was removed to the East. It was this that enabled the Roman Bishops to enlarge their powers so fearfully, because, in the absence of the government, and the influence of the Bishop of Rome, many secular rights and the distribution of large sums of money were given to him. In this way orphans, protection and care of widows, etc., were left to him. The incursions of the Heruli, Goths, Saracens, all induced many to look to the Bishop of Rome for protection, as, the church and clergy were not molested.

But the appeal is to a standard—the highest of all—historian, we hold him in our hand, and will read.

The quotation Dr. Graves makes from Giesler and the assertions he makes of the times designated are in vol. i. p. 236 to 239 of his Ecclesiastical History. Now Geisler—and Hase, Mosheim, Neander, Bingham all say the same in substance—show and declare that “in the East” the West, was not, *i. e.*, the Roman church (“Rome”) was not allowed a superior claim, but all bishops in the East were equal to those of the West. “In the West, it is true, Rome was elevated to be the ecclesiastical metropolis of a great part of Italy,” and shows that in some parts “such hierarchical associations” had not obtained 236. “Metropolitans” long since existed. He says also, “The Bishops of the three great cities of the Roman Empire, Rome, Alexandria and Antioch, had, at the same time, the largest dioceses. Hence, they were regarded as the principal bishops of christendom. Still, however, at this time, * * all bishops were perfectly alike in dignity and power, etc.” He then adds that much less did they “believe in the superior authority of the Romish bishop.” He tells of the “general duties toward the whole church in addition to those peculiar duties they owed to their respective dioceses.” p. 239 Cypriani Epis. 67. This as early as 251–3, A. D. In those times he tells us of the “enlargement of their dioceses and the clergy subject to them.” (241) of “Provincial bishops,” their “influence on the choice of a bishop,” and the “bishop nominated the inferior clergy.” 247.

At the beginning of the fourth century, "The bishop of Rome stood preeminent above all his brethren at the very commencement of this period." 377. Archbishops, Patriarchs already exist in the full sense of those words *exarchos Archiepiscopus patriarchos*. "In Egypt the bishop of Alexandria had almost monarchical power." We have a "reigning Patriarch," etc., 374 and 373. Patriarchs in the East, viz: of Constantinople, Alexandria, Antioch and Jerusalem—four.

Leo fully developed "the idea of Peter's primacy," p. 388. Leo first—A. D. 440-461, tried at the Chalcedon Council to have "himself regarded as head of the whole church." p. 395.

Such are only a few of the many facts that utterly crush Dr. Graves' astonishing assertions on bishops, on the church in all leading matters. It is in this way they treat history and make such astonishing assertions not only in the absence of all support or fact, but where all the facts flatly contradict and expose the declarations *in toto*.

It shows you, too, what little respect that class of Roman authors, such as Honorius, and Baronius are entitled to when treating on any method of history that relates to Protestants. They always have an eye to our injury in all they say, and act accordingly. We never rely on them in any such case.

After such blunders as these, so bold, so reckless, you will know how to appreciate his assertion, that we have no church but in General Conference. That the laity have no voice in our General Conference or church. We have the laity in ALL our Councils or Conferences. A Steward's meeting is nearly all laymen, and the preacher has no vote in the most important issues. In a Quarterly Conference, a large majority are laymen. A district Conference is not legislative in any sense, and we have a large proportion of laymen there. In an Annual Conference it is the same way. In no case can a traveling preacher vote when those laymen are elected. Laymen elect laymen. No one can be a preacher in our church till first elected by laymen. The General Conference is our legislative body. It is composed of equal numbers of laymen and ministers, with equal votes. A Bishop has no vote there, yet any layman, of a proper age, elected wholly by laymen, has. Now sir, these are the facts. How do they harmonize with what you have been asserting.

He says it takes all our local churches to make one church. Were not all God's Churches in Paul's day called "one body," called "*the Church of God*?"—called "one bread?" I Cor. x. 17; xii. 12, 13; Col. i. 18, 25, etc. Are not all your Baptist churches called "*the Baptist Church*"—thus spoken of as one?"

He says one letter from a Bishop would send one of us all hither or thither. We have our Bishops under well-defined law, and we—laymen and ministers—can stop, suspend, try, expel him from office. Let a Bishop violate our laws, or the spirit and intent thereof, and very quickly will he be brought to account for it. But in your church a mob, unchecked by law, can ride rough-shod over a helpless minority and they have no redress whatever. A minister's or member's character may be crushed out, or bespattered with infamy, yet he, innocent, but denied redress. You talk of a Republican form—a Democratic form of church government—you are just the reverse. A Republican form of government is a government of well defined rights, laws, and officers to execute the laws under legal restraint—in well defined ways. Nothing of the kind have you. A Republican form of Government allows the legal majority to make the laws—elect officers. Then these execute the laws by processes well-defined. Nothing of the kind have you. Yours is not a Democracy—not a government of laws by the people, but a *mobocracy* simple and pure.

He says a conference can take property away, etc. Here again he is lame. It has laws to regulate all such matters, and parties known in law, to protect property. When these chose, they can sell the property under direction from a quarterly conference of layman. But your church is such an airy nothing, that in law the finest legal telescope cannot see you or your laws. You dissolve into thin mist. Hence law suits in congregational churches, like serious trials, are burlesques.

He at last ventures to attack a little item of doctrine, held by all great divines, that we are to be reconciled not only to God, but God reconciled to us. We quote only one text. Christ gives it, puts in the mouth of a penitent sinner, "God be merciful;" the Greek is, "God be RECONCILED to me a sinner!" "Can two walk together except they be agreed?"—reconciled? You see that all, all fails.

He talks about what a sacrament is and fain would impress you that it is some Romish idea of monstrous iniquity. How does Webster define it? "A sacred ceremony used to bind or impress an obligation." That is, we are pledged to live Christian lives, have taken on us the vows of the Almighty. Now the Lord's Supper is done in remembrance of him to whom we have pledged our lives' devotion, and so is used by so reminding us of Christ's death till he come again; "to bind or impress" this obligation. And that is something terrible is it? What next, Doctor?

The Doctor has constantly tried to make it appear that we

were quite Romish in our church. We have seen how utterly he has failed. Has he thought of his own? We saw that his church is committed to infallibility. That is a very important article. They hold absolutely to the position that water Baptism is an initiatory rite into Christ's Kingdom. Is there salvation out of that Kingdom? That is purely Romish. Rome holds that they are *the* church, and there is no other body which can claim to be a church. Baptists do the same. Rome claims apostolic succession. So do these Baptists. Rome holds that only one in the succession can rightly administer the ordinances. So does Dr. Graves and his successionists. How will that do for a specimen of Romanism?

We now call your especial attention to the following. By Baptist rules—according to Baptist principles there is no Church of God.

1. They demand there be shown an organized, established church. They found no such process of organization. Dr. Graves went to the Mount—it was not there. He found no other place where he could dare locate it, so he lets it go.

2. They demand succession in order to church existence. No such succession can be traced. It does not exist. Hence by their principles there is no church—never can be.

3. Without water baptism as the initiatory rite, no one can get into the church. No one was baptized on the Mount where he locates its organization, so to be consistent, there exists no church.

4. Without "specific forms" of law, a model to go by, a "system of laws of Government," there can be no church, by Dr. Grave's position. None such existed—were made on the Mount, and he finds no organization later to start from, so we have no church at all.

5. Unless five things hold good in every case, the party is not baptized, it is not baptism, and so he is not a member of the church. In no case of baptism since John and the Apostles, did all five of these conditions, or four of these conditions hold good. Hence there is no church, and never can be on earth.

Now we appeal to this audience, did you not expect so able and so practiced a man to be able to make some show at least on a question of their own seeking? They demanded this question. It was unpleasant and distasteful to all our people, because the very idea of the putting into discussion the question of the existence of a people's church, the church that settled the West; that led the banner of civilization on; that met the dangers of the bloody tomahawk, the dagger and the arrow; that surmounted all obstacles, and planted the ban-

ner of Emanuel in all these prairies—to start a proposition that asked whether she was a church or not, was an insult and affront. We have hurled it back upon them. To-day our record is on high. We have sent our most gifted men, our finest orators, our most accomplished scholars, our purest men into the ever expanding West.

We have planted the banner on every hill, on every prairie, in every hut. We led you, and our cause inspired you. Your success has been under the broad ægis of our presence. You stopped to quarrel with us by the way. We begged for peace. You grew defiant. We insisted for peace for the Gospel's sake. You grew aggressive. We turned out of your way and sought peace. You grew insolent and slapped us in the face. Then we throttled you! And now we are in dead earnest. We have all the facts. We have all the right on our side. We have the truth with us—the Bible of God. Have you observed how he has paraded in every proposition what some old time Encyclopædiæ said; what this old Annottator thought, and the other reviewer guessed. He has thrown out a huge drag-net and pulled to shore out of the deep sea of oblivion a mass of old trash of which the writers were long since ashamed and heart-sick—he has dragged it out and held it up before you. What was our course? Here was our text book—here is our foundation—this grand old Bible. He quotes Deems, when he was mad. We quoted the Bible. He quoted Bascom when he was vexed and tortured into bitterness. We quoted the Bible. He quoted Jesse Lee when he was out of temper and furious. We turned to the Bible. When he came to a history, he guessed at three fourths, and missed every time, and fell back on a bitter and hateful enemy of the Reformation—Cardinal Honorius. We quoted the very great historian Dr. Graves introduced. On Methodist history he relied on assertion and the embittered sayings of our enemies. We took standard Baptist historians exclusively—men selected and endorsed by the Baptists of the United States. How different our courses in all these things. Hence our position has never been seriously assaulted. Special pleading was and is his hope. All our points were made out, perfectly supported, and will stand forever.—[*Time out.*]

DR. GRAVES' SIXTH REPLY.

MR. PRESIDENT:—If my opponent can afford to leave the defence of his Society, and spend his time upon matters foreign to this question—I have no time to follow him. I once more, with all the emphasis of our language, ask him to meet and answer me these questions—which correctly answered, settle this question.

1. Do you claim to be a member of any visible Church on earth? If you do, then, 2, Is your membership in any local M. E. Society like this in Carrollton? or is the membership of any traveling preacher, or of any Bishop, in a local society, like this, or only in an Annual Conference, which is confessedly no church at all! And once more. Do you endorse the definition of Church, given in the XIII. Art. of your Discipline? While he is deciding whether to answer, and how to answer these, I will push rapidly forward my objections in refutation of this proposition.

I have said that in this is the very essence of the papacy, and I now say that Pope is but Bishop written large. Let me refer you to a historical fact. Before the year 594 no man had ever claimed or worn the title or exercised the authority of Pope *i. e.* Universal Pontiff. Prior to this time every Bishop was called *papa*, in English, Father. In this year John, Bishop of Constantinople, sought the supremacy and assumed the title of Universal Bishop—"chief minister" of all. Gregory, the then Bishop and called Pope of Rome, addressed to his brother John a letter, which Cardinal Baronius has preserved. In that epistle he rebukes his arrogance and sin in these forcible words, which I commend to your chief ministers.

"Gregory, to John, Bishop of Constantinople.—Let your holiness acknowledge, that '*Discipulis Dominus dicit, autem nolite vocari rabbi, unus enim Magister vester est, vos omnes fratres estis,*' &c. 'Our Lord says to his disciples, 'Be not ye called rabbi, for one is your Master, and all ye are brethren.' What therefore, most dear brother, are you, in the terrible examination of the coming Judge, to say, who, *generalis pater in mundo vocari appetis?* desire to be called, not father, only, but the general father of the world?"

"Beware of the sinful suggestions of the wicked. Offences must indeed come, but wo to that man by whom the offence cometh. Behold, the church is rent by this wicked world of pride; the hearts of the brethren are offended. Have you forgotten what truth saith? 'Whoso offendeth one of these little ones who believes in me, it were better for him that a millstone were hanged about his neck, and he plunged into the depth of the sea.'

"I beg, I entreat, and I beseech, with all possible suavity, that your brotherhood resist all these flatterers who offer you this name of error, and that you refuse to be designated by so foolish and so proud an appellation.

"*Perpende, rogo, quia in hac presumptione pax totius turbatur ecclesiae,*" &c. "Consider, I entreat you, that by this rash presumption is the peace of the whole church disturbed, and the grace poured out in common upon all contradicted: in which you can increase only in proportion as you carefully decrease in self-esteem, and become the greater the more you restrain yourself from this name of proud and foolish usurpation.

"Were not, as your brotherhood knows, my predecessors in this apostolical see, which I now serve by God's providence, called by the council of Chalcedon to this offered honour? but none of them would ever allow himself to be named by such a title—none snatched at this rash name, lest if he should seize on this singular glory of the pontificate, he should seem to deny it to all his brethren.

"*Sed omnia quæ prædicta sunt, fiunt: rex superbiæ prope est et quod dici nefas est, sacerdotum est præparatus exitus (vel exercitus ei), qui cervice militantis elationis.*" "But all things which are foretold are come to pass; the king of pride approaches, and O, horrid to tell! the going forth of (or the army of the priests) is ready for him, who fight with the neck of pride, though appointed to lead to humility. Lib. 4, ep. 38.

Gregory also addressed a letter to the Emperor Mauritius and the Empress, from which I will read one sentence.

"To the Emperor Mauritius and the Empress.—'Now this brother by a PRESUMPTION NEVER BEFORE KNOWN, contrary to the precepts of the gospel, and to the decrees of the canons, usurping a new name, glorying in new and profane titles, which blasphemy be far from every Christian heart, would be called universal bishop; but in this his pride what doth he but show the time of antichrist approaches, because he imitates him who, despising his brother angels, would rise to a height peculiar to himself, that he might be subject to none. When he who is called universal falls, the church that hath consented to that profane name hath rushed headlong from its state; but far be that blasphemous name from the hearts of Christians. To consent to that wicked word universal is nothing else but to destroy the faith.' " Lib. 4, ep. 38.

Then, according to Pope Gregory, it was antichristian, blasphemous, and diabolical for any bishop to assume the title supreme head, and heresy and a losing of the FAITH for any one to acknowledge it, and that all should strive against it to death. Hence, from this pope's testimony, it is pretty evident that St. Peter had nothing to do with it. Yet in a few years, in 606, his own successor, Boniface III., by the aid of the Emperor Phocas,* took this very title, which Gregory called execrable. Thus has a Pope of Rome, with great point and accuracy, more than twelve hundred years ago, marked the distinct character of the man of sin, the son of perdition, as being a Christian bishop with an army of inferior ministers or priests, taking to him in his pride the title universal or sovereign pontiff; that is, antichrist, and an Episcopal bishop of the Third Order is none the less so!!!

This will interest many as to the origin and the exact date of the birth of the first Roman Pontiff—the birth of the Romish Catholic Church begotten by command of Phocas A. D.

* "Phocas iratus Ciriaco Episcopo Constantinopolitano adjudicavit titulam *Ecumenici Pontifici* Romano soli."—Baronius, An. A. C. 606. "Phocas, being incensed against Ciriacus Bishop, of Constantinople, who had assumed the title, granted the title *sovereign pontiff* to the Roman bishop."

606, and born as the seven headed and ten horned beast of Revelation A. D. 610, to continue 1260 years, as a civil and temporal power, and consequently expired January 1st, 1870, from which hour the Papacy has had no power to put to death, punish with sword, or hurt the bodies of its people. But I have sometimes thought that Methodism may possibly be symbolized by the two horned beast, that came up out of the earth, having the face and horns of a lamb, but speaking like a dragon.

But I urge as a fundamental and vital objection to this local M. E. Society and the whole system of Methodism, of which it is a part—being a Church of Christ, or any branch of it.

VI. BECAUSE ITS DOCTRINES, AS SET FORTH IN ITS DISCIPLINE IN THE WORKS OF WESLEY, AND ITS STANDARD PUBLICATIONS, ARE BOTH UNSCRIPTURAL AND SUBVERSIVE OF CHRIST'S CHURCH, AND OF CHRISTIANITY, AND PUT IN PERIL THE SOULS OF ALL WHO BELIEVE THEM.

The first question is, where are we to learn what the doctrines of the M. E. "Church" are—the doctrines that this local M. E. Society in Carrollton must hold and teach, and what every member, whether an exhorter, Deacon, Elder, Presiding Elder, or Bishop has solemnly obligated himself to hold and teach.

If you will refer to the Manual I hold in my hands, put forth by Bishop McTyeire, at the request of, and endorsed by the General Conference, you will learn that it is not only from the articles of religion and discipline, but from all the standard theological books published by the Book Concern, Adam Clarke, R. Watson, but Wesley's Works in particular and even the Methodist hymn book.

Now observe it matters not a hair's weight what Elder Ditzler may say *he* does or does not believe touching this or that doctrine, but what is the doctrine of his church, as set forth in these works. If he affirms that he does not believe them, but stands before you and opposes them, then it is clear unless he has obtained from his Conference and chief minister, his ecclesiastical masters, a "dispensation"—an indulgence of some sort, absolving him from the force of his oath, he stands before you in the light of a minister, who has sworn to believe, to hold, and to teach, and which, by his priestly ministrations and religious examples, he does teach what he at heart does not believe, but publicly opposes! And if he, to excite your prejudices, should put up the cry of persecution, because I develop the unscriptural doctrines contained in these standards, you know it will be both dishonorable and cowardly.

I open the Discipline and read Article II:

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men. —Meth. Dis. Art. ii, p. 10.

This teaches that the second person in the Trinity, took upon or united with himself a perfect man, having human soul as well as body—in the act of incarnation, and that this perfect man was so joined to him as never to be divided, and therefore the second person in Heaven to-day is a *duality*, a compound being, a man and a God, and is called Christ, and this being is and will be the object of worship forever! A perfect human being is thus apotheosized and idolized! The Papists have incorporated Mary, a perfect woman, with the Godhead, making four persons, and Methodists thus incorporated a perfect man with the Trinity, and if the former is obnoxious to the charge of idolatry, I see not why the latter is not. I would as soon worship a perfect woman as a perfect man.

That Christ suffered and died “to reconcile the Father to us,” is quite as crude to my mind, as Elder Ditzler's teaching that the Covenant of Redemption was made with Abraham, and Christ became surety to Abraham that His Father would fulfill his part of the covenant. The Sacred Scriptures teach that.

All things are of God; who hath reconciled to us himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, That God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

I open to Article xvi, and read:—

Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the gospel; that is to say, Baptism, and the Supper of the Lord.”

From this I learn, 1. That both baptism and the Lord's Supper are “sacraments.” This is a theological term and signifies a rite that not only creates or brings into special and spiritual relations to Christ, but ratifies them also—universally among Ritualists, it is used to denote a “means of grace,” of converting, regenerating, justifying or confirming grace. In this article it is said to be a rite, by the which God doth work invisibly in us, and doth not only quicken, but also strengthen our faith in him. The first work accomplished by

baptized by this office is regarded, not as an innocent being, as Eld. Ditzler teaches, but a depraved sinner, since it is under the wrath of God, from which the Methodist ministers pray that infants may be delivered. (2). In the act of baptism, as the means the infant may be washed and sanctified by the Holy Spirit. (3). That by the act it is received into Christ's Church, and made a member of the same. If more proof of this is wanted, I will read two more petitions :

"O merciful God, grant that the old Adam in *this child* may be so buried that the new man may be raised up in *him*. Amen."

"Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. Amen."

"Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God."

"Regard, we beseech thee, the supplications of thy congregation; and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen."

It is evident that the Church that first used this Ritual as a general practice, immersed its members, infants as well as adults. These petitions most certainly teach that the carnal nature, with its affections, can be and are destroyed in the act of baptism, and that the unconscious infant can be, by the act, endued with "heavenly virtues, and in the act "receive the fullness of God's grace," and be introduced—for they could not remain where they were not placed—into the number of God's faithful and *elect* children," and such are never lost. So admits Dr. Bledsoe in his Art. on the Salvation of God's Elect. Now to be certain that I do not misinterpret the Ritual, when I say it teaches that baptism is recognized in it as the means of grace and salvation to the infant; so, that without it, there is no promise of heaven to it, I will turn to the explanation of this Ritual, and of the doctrine of baptism as held by this Society in Carrollton, and Methodists North and South, by the man who prepared it for his Church, John Wesley. His writings and views are endorsed as the standard doctrines of the M. E. Church.

I will quote from a book titled "Doctrinal Tracts" issued by the Methodist Book Concern, North, and the edition issued prior to 1861. I do this for special reasons.

1. Many of these extracts which I shall read have been quoted by me in the paper I edit, *The Baptist*, and used by our ministers when objecting to the doctrines of Methodists, and since 1861 the leaders have taught their people to deny that they were in the "Doctrinal Tracts," and are wont to produce the issues since 1861 to prove it. I shall therefore read from the unchanged edition and let Elder Ditzler here deny that

what I read was ever in the Doctrinal Tracts; and if he does not, his silence will disprove the statements of thousands of his people concerning this matter. I read from the Doctrinal Tracts because Eld. Ditzler has published all over the South-west, and openly stated in this debate, (on the Lord's Supper) that Wesley never wrote this Treatise and that it was inserted in the editions prior to 1861 by mistake or under the impression that it was Wesley's.

Well, if anybody ought to know Wesley's writings and sentiments, surely the learned editors of "Wesley's Life and Works," and the editors of the works issued by the Book Concern ought. They stated in the edition of 1882, that this treatise is John Wesley's, and the Book Concern publishes it for forty-three years as John Wesley's Treatise, and of course for this length of time it is endorsed as the faith of Methodists.

In the new edition, 1861, they say they substituted another article for Mr. Wesley's treatise, thus endorsing it as Wesley's. I now open Mr. Wesley's Works, Vol. vi. p. 12, and I find this entire "Treatise" word for word! Will Eld. Ditzler now persist in saying that it is not Mr. Wesley's Work? Now what does the church through him teach, are the benefits infants, received in baptism?

"What are the benefits we receive by baptism, is the next point to be considered. (And the first of these is, the washing away the guilt of original sin, by the application of the merits of Christ's death.) That we are all born under the guilt of Adam's sin, and that all sin deserves external misery, was the unanimous sense of the ancient Church, as it is expressed in the Ninth Article of our own. And the Scripture plainly asserts that we were "shapen in iniquity, and in sin did our mother conceive us;" that "we were all by nature children of wrath, and dead in trespasses and sins;" that "in Adam all die;" that "by one man's disobedience all were made sinners;" that "by one man sin entered into the world, and death by sin; which came upon all men, because all had sinned." This plainly includes infants: for they too die; therefore they have sinned; but not by actual sin; therefore by original; else what need have they of the death of Christ? Yea, "death reigned from Adam to Moses, even over those who had not sinned" actually "according to the similitude of Adam's transgression." This, which can relate to infants only, is a clear proof that the whole race of mankind are obnoxious both to the guilt and punishment of Adam's transgression. But "as by the offence of one, judgment came upon all men to condemnation, so by the righteousness of one, the free gift came upon all men, to justification of life." And the virtue of this free gift, the merits of Christ's life and death, are applied to us in baptism. "He gave himself for the church, that he might sanctify and cleanse it with the washing of water by the word," Eph. v. 25, 26, namely, in baptism, the ordinary instrument of our justification. Agreeably to this, our church prays in the baptismal office, that the person to be baptized may be "washed and sanctified by the Holy Ghost, and, being delivered from God's wrath, receive remission of sins, and enjoy the everlasting benediction of his heavenly washing;" and declare in the rubric at the end of the office, "It is certain, by God's word, that children who are baptized, dying before they commit actual sin are saved."—Wesley's Works vol. vi., page 14.

But Eld. Ditzler has maintained that infants are born "innocent," "fit for heaven," and therefore are entitled to baptism.

By baptism we are admitted into the church, and consequently made members of Christ, its head."

"In the ordinary way, there is no other means of entering into the Church or into heaven."

But Eld. Ditzler says infants are born into the church.

"By baptism, we who were "by nature children of wrath," are made the children of God." "In all ages, the outward baptism is a means of the inward; as outward circumcision was of the circumcision of the heart."—*Wesley's Works*, vol. vi. p. 15.

"As to the grounds of it—If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they cannot be saved, unless this be washed away by baptism. It has been already proved, that this original stain cleaves to every child of man; and that hereby they are children of wrath, and liable to eternal damnation. It is true, the Second Adam has found a remedy for the disease which came upon all by the offence of the first. *But the benefit of this is to be received through the means which he hath appointed; through baptism in particular*, which is the ordinary means he hath appointed for that purpose; and to which God hath tied us, though he may not have tied himself. Indeed, where it cannot be had, the case is different; but extraordinary cases do not make void a standing rule. This, therefore, is our First ground. Infants need to be washed from original sin; therefore they are proper subjects of baptism"—*Wesley's Works*, vol. vi., p. 10.

"A man may possibly be "born of water," and yet not be "born of the Spirit." There may sometimes be the outward sign, where there is not the inward grace. I do not now speak with regard to infants; it is certain our church supposes, that all who are baptized in their infancy, are at the same time born again; and it is allowed that the whole office for the baptism of infants proceeds upon this supposition. Nor is it an objection of any weight against this, that we cannot comprehend how this work can be wrought in infants. For neither can we comprehend how it is wrought in a person of riper years."—*Wesley's Works*, vol. i., p. 405.

Can anyone doubt that the M. E. church holds and teaches that baptism is the means of salvation to infants, and that in the "ordinary way" none can be saved without it? and who knows of an *extraordinary* way? I will ask my opponent whose church teaches the damnation of unconscious infants? The necessity of baptism to salvation which Baptists never held, originated the idea of the necessity of infant baptism and the practice this day is continued for the self-same reasons that it confers some needed Spiritual grace or benefit or that it makes the salvation of the infant more certain at least.

I open a book here entitled "Morris' Sermons"—published by the Book concern North. The author is a Bishop of the M. E. C. (if not dead.)

"All infants need the thing which baptism represents—namely, the purification of their nature by the grace of God. To charge my congregation with denying this, would be to charge them with being Pelagians; and we will lose no time in proving now what all Christians allow to be true—the depravity of human nature."

"But if they [infants] have an interest in the covenant of grace, why deprive them of baptism, the initiating ordinance under that covenant, BEING THE TRUE CHRISTIAN CIRCUMCISION?"

"As infants were members under that Gospel covenant by circumcision, so they should be now by baptism, which Paul calls the circumcision of Christ."—*Morris' Sermons*, p. 245.

He states here that baptism is the "*true circumcision*," "the circumcision of Christ," which every Christian knows is the regeneration of the heart. Infants, he says, need this to fit them for heaven, and therefore they should be baptized because it is the only appointed means to obtain it, says Mr. Wesley.

Now let us examine the Ritual for the Baptism of adults. We find throughout, the self-same expressions as in the office for infants, and of course they mean the same thing as explained by Wesley. The whole office proceeds upon the fact that every adult baptized by the M. E. Church is a sinner unregenerate and comes to baptism to be released from his sins and to receive regeneration of heart in the act.

"Then the minister shall speak to the persons to be baptized on this wise: Well-beloved, who are come hither, desiring to receive holy baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, and bless you, **TO RELEASE YOU OF YOUR SINS, to give YOU THE KINGDOM OF HEAVEN, and everlasting life.** And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform."—*Discipline*, p. 210.

The office does not recognize or admit the idea that they are already Christians saved, pardoned, or regenerate, or can be without baptism. There is no ceremony or prayer for the baptism of a believer, of a recognized regenerate person, in the Discipline! Therefore Christian Baptism is unknown in the M. E. Church. Every one baptized by Methodist ministers must be baptized as a confessedly unregenerate sinner, to receive the grace of remission, regeneration and salvation! I refer you to Wesley's explanation of its nature and benefits.

I now open the Hymn Books of the two Divisions of Methodism, and examine the Hymns on Baptism. In the Northern Book, besides the Invocation, there are nine hymns—eight are for infants, and one that may be used for infants or adults, but each teach the self-same doctrine—baptismal efficacy, spiritual regeneration effected by baptism as a sacrament!—that it is the seal that imparts and ratifies the benefits of the covenant of grace. I will give you one, found in both, No. 280.

Father, in these reveal thy Son;
In these, for whom we seek thy face,
The *hidden mystery* make known,
The inward, pure, baptizing grace.
Jesus, with us thou always art;
Effectual make the sacred sign;
The *gift unspeakable* impart,
And bless the ordinance divine.

Eternal Spirit, from on high,
 Baptizer of our spirits thou,
 The sacramental seal apply,
 And witness with the water now."

Thus have we seen that the statement of Mr. Wesley is true, that the whole office for baptism in the M. E. Society, proceeds upon the supposition that in the "ordinary way"—i. e., so far as the Scriptures reveal it, no one can be born again, unless by baptism as a means, and that it is the doctrine of the M. E. Society, that every infant is certainly born again in its baptism, and that without it in the "ordinary way," they are lost and that in the ordinary way all adults are born again in baptism—the teachings of the Ritual suppose it—though to this there may be exceptions.

These being the well known doctrines of Methodism, we can understand why they do not restrict baptism to the infants of believing parents, or to professed believers in Christ, but urge it upon all classes, young and old men, without any conditions save a professed desire "to flee the wrath to come."

We can also understand why they place pardon of sin and regeneration after baptism, and thus strike hands with Campbellites, or Disciples. I will read a paragraph here from the sermons of Bishop Morris:

11. True penitents are proper subjects of baptism.

1. Baptism is one of the means of Grace; and, therefore, suitable for penitents, who need all the help they can get. So Peter understood it, as it appears from the advice he gave those who were smitten under his preaching: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here, Acts ii, 37, 38, we can but mark the difference between the system of some Calvinistic teachers, and that of the Gospel. Their system is, 1. Conversion. 2. Repentance. 3. Pardon; and lastly, baptism. But Peter's arrangement is, 1. Repentance. 2. Baptism. 3. Pardon; and, 4. The witness of the Spirit.—Morris' Sermons, p. 243.

It will not do for Elder Ditzler to storm over this matter, and charge me with attributing doctrines to his Society that I know it does not hold or teach. I have not done so. I do know that this is the teaching and practice of his church, touching baptism, and it is not the obsolete but the present doctrine and teachings of his Conferences. To further prove my assertion, I will read an article from the pen of Dr. Hendrickson, of Jackson, Tenn., that appeared in the last volume of my paper, published in the city of Memphis, and his statement has not been challenged by any Methodist *Advocate* or authority:

Professing Regeneration Before Baptism an Evil.

"We were surprised to find the declaration in one of the official reports published by the last Memphis Conference, in the *Methodist Advocate*, of Memphis. We were so accustomed to read in the New Testament of persons professing faith or regeneration before baptism, that the evil of such a profession never occurred to us before. Then we knew that Baptists, - from the days of John the Baptist until now, - had always required a profession of regeneration before baptism, and had never been witnesses of any evil from this source. We could not wonder at the declaration of the Methodist Conference. We knew that the effect of this powerful domination was rather strong in baptizing regeneration, and we knew also that their form of administering baptism, signifying was fully committed to this doctrine, but we had been led to hope that their practice was better than their creed. But in this official document in this report on the state of religion, written by an able statesman, and adopted and published by the Conference, we find that our hopes were groundless. They declare against a regeneration before baptism, and in this are directly at variance with the word of God. In this subject, as well as many others, Methodists and Baptists are in widely separated as the poles.

We quote from the Conference document published, we think in December last, that our readers may see what ground our Methodist friends are occupying in the question of regeneration:

"Baptism has been unnecessarily deferred, not only in the case of children, but sometimes postponed to an indefinite period in the case of adults. The practice of requiring a public profession of regeneration before baptism, has resulted in evil, and that the design of the sacrament is perverted and the people encouraged to expect the *best* blessing without the use of means. We call attention to these evils, and we must seek diligently to remove them."

Let this suffice. "The profession of regeneration before baptism perverts the design of the sacrament, mentioned as a *means* to the people to expect the blessing of regeneration without the use of means." *What a* without baptism. *What more can Evangelical Christians say? What more can Rome say? How will we, Evangelical Protestants, justify these in a family likeness?*

I therefore reserve my objection in this point. The M. M. Society in Charleston make an essential and vital characteristic of a scriptural church in that it is without a scriptural baptism, and by its teaching justice and equity the form, design, and intent of the ordinance, making it the means of regeneration, and thereby supplanting the work of God. — *That* evil.

Mr. President, I will save fifteen minutes to put in all my own matter and you can allow the same to my opponent to make a level and free speech according to our understanding.

It is evident, therefore, that Baptist churches can be no way sincere in saying that Methodists are "baptists," though baptized by immersion. Since it is not only not required in regeneration that a person be baptized, but baptism has no authority, and is therefore unnecessary and even criminal, but because the sign is so vital that it is almost essential to both regeneration and justification.

Methodism is without scriptural baptism. But is baptism

charge under this head, that teachings of the M. E. Society, in connection with the Lord's Supper, are both unscriptural and of pernicious tendency.

1. The Lord's Supper is held and practiced by Methodists as a "sacrament" in the sense that Wesley explains baptism to be one; that to the outward act there is an inward grace added, and that this grace is "converting," "regenerating," "justifying grace, and therefore her ministers offer it to, and urge its observance upon the unregenerate, in order to secure these graces. To prove that this is the standard doctrine of Methodism, I quote from Wesley's Works, Vol. III, pp. 188-189:

"Wed. 25.—From those words, 'All Scripture is given by inspiration of God,' I took occasion to speak of the ordinances of God, as they are means of grace.

"Although this expression of our Church, 'means of grace,' be not found in Scripture; yet, if the sense of it undeniably is, to cavil at the term is a mere strife of words.

"But the sense of it is undeniably found in the Scripture. For God hath in Scripture ordained prayer, reading or hearing, and the receiving the Lord's Supper, as the ordinary means of conveying his grace to man.

"Fri. 27.—I preached on 'Do this in remembrance of me.'

"In the ancient Church, every one who was baptized communicated daily. So in the Acts we read, they 'all continued daily in the breaking of bread and in prayer.'

"But in latter times, many have affirmed, that the Lord's Supper is not a converting, but a confirming ordinance.

"And among us it has been diligently taught, that none but those who are converted, who have received the Holy Ghost, who are believers in the full sense, ought to communicate.

"But experience shows the gross falsehood of that assertion, that the Lord's Supper is not a converting ordinance. Ye are the witnesses. For many now present know, the very beginning of your conversion to God (perhaps, in some, the first deep conviction) was wrought at the Lord's Supper. Now, one single instance of this kind overthrows the whole assertion.

"The falsehood of the other assertion appears both from the Scripture precept and example. Our Lord commanded those very men who were then unconverted, who had not yet received the Holy Ghost, who (in the full sense of the word) were not believers, to do this 'in remembrance of' him. Here the precept is clear. And to these he delivered the elements with his own hands. Here is example equally indisputable."

"Sat. 28.—I showed at large, 1. That the Lord's Supper was ordained by God, to be a means of conveying to men either preventing, or justifying, or sanctifying grace, according to their several necessities. 2. That the persons for whom it was ordained, are all those who know and feel that they want the grace of God, either to restrain them from sin, or to show their sins forgiven, or to renew their souls in the image of God. 3. That inasmuch as we come to his table, not to give him anything, but to receive whatsoever he sees best for us, there is no previous preparation indispensably necessary, but a desire to receive whatsoever he pleases to give. And, 4. That no fitness is required at the time of communicating, but a sense of our state, of our utter sinfulness and helplessness; every one who knows he is fit for hell, being just fit to come to Christ, in this as well as all other ways of his appointment."

That this is the accepted and approved present doctrine of Methodism, I will read to you from a book I hold in my hand, recently published, and now circulated over the land, called "Wesleyana," in which will be found all I have said from Wesley, and much more:

"And that this is also an ordinary, stated means of partaking the grace of God, is evident from those words of the apostle which occur in the preceding chapter: 'The cup of blessing which we bless, is it not the communion [or communication] of the blood of Christ?' The bread which we break, is it not the communion of the body of Christ?' 1 Cor. x. 16. Is not the eating of that bread, and the drinking of that cup, the ordinary visible means whereby God conveys into our souls all that spiritual grace, that righteousness, and peace, and joy in the Holy Spirit, which were purchased by the body of Christ once broken, and the blood of Christ once shed for us? Let all, therefore, who truly desire the grace of God, and of that bread, and drink of that cup."—*Hermes*, vol. 1, p. 192.

"The grace of God given herein confirms to us the pardon of our sins, and enables us to leave them."

"If, therefore, we have any regard for the plain command of Christ, if we desire the pardon of our sins, if we wish for strength to believe, to love, and obey God, then we should neglect no opportunity of partaking the Lord's Supper; then we must never turn our backs on the bread which our Lord has prepared for us. We must neglect no occasions which the good providence of God affords us for this purpose."—*Wesleyana*, p. 266, 267.

The falsity of the assertion that Christ commanded all men to partake, is evident from the fact that he addressed the command to his disciples alone, and they constituted his church—they were baptized believers. Also of the language of Paul to the Corinthians. So perverted by Methodists and the advocates of an open table. "Let a man examine himself, and so let him eat." This was addressed to the church members, professed believers and the baptized, and not to the unbaptized or unbelievers.

I could multiply proofs for hours, but these will be sufficient to convince all the honest persons who I do not misapprehend are the members of the M. E. Church. There are many who familiar with the practice of Methodist preachers know that nothing is more common all over the land than for Presiding Elders at their communion seasons to urge the necessitous to come and eat, to a "house of grace," a house of reviving, converting grace and the pardon of sin. It will be truly for God's praise if every one for the testimony of Scripture will condemn the truth of what I say.

How can baptists even if the names are not in the baptismal record commune with Methodists and thus compromise and betray their teachings to the world? The fact is, that in them it is not the Lord's Supper but a communion of a Methodist brotherhood. Therefore, none in the influence and not the baptismal communion. — the Lord's Supper — [The words are

DR. DITZLER'S SEVENTH SPEECH.

GENTLEMEN MODERATORS:—In this speech, we will review a few things in our Brother's speech, ere we review our points. The assertions of Baronius is utterly false, contradicted by every historian, shown to be untrue by every one of the original historians of the church who were of the fourth, fifth and sixth centuries—Eusebius, Theodoset, Socrates, Sozoman, Euarinus Philostergius;—by a literature of those centuries, contradicted and proven false by his own witness, Giesler.

As to a full-blown Pope, that never was reached in any of the centuries when he says the papacy was established, nor till A. D. 1073, when Hildebrand became Gregory VII, and he left it unperfected. He was the first who restricted the word pope to the Bishop of Rome. All aged proselytes and bishops were till then called pope—that is *papa*—father. When he makes Watson say baptism is the means by which we become Abraham's children, he makes him say what he never said, never thought of. It is like the host of cases wherein we have exposed him. He seems to make membership consist solely in the local congregation. If it does, then all members thereof, wicked and all, are members of God's church. You are compelled to keep up the distinction we have made plain and proved over and again. In Christ's Spiritual Church is lodged and held our real membership, and the local relation is but the expression of it.

He again pretends to quote Wesley. Dr. Graves has already put it beyond his power to hurt Wesley or us by his quotations and inferences where none such could be made. He knows Wesley never wrote it, that he says he did not. His biographer says he did not. Our bishops have published that he did not. It never was published by us. Has not been published by the M. E. Church for just forty years. It contradicts all our standards and Discipline. These facts would satisfy any man but such as Dr. Graves. He tells us Rome brought in Infant baptism. We have Orchard declaring that Rome did not practice it till long after A. D. 300, whereas Tertullian opposes it in North Africa one hundred and ten years before this, and fifty years before this the sixty-six bishops then make their unanimous decision that it is not necessary to wait till the infant is eight days old, to baptize it. So you may settle the

contradiction with your own author. As to our delaying baptism, we gave cases where Baptists in Missouri delayed it eighteen years! We promptly baptize as a rule; but there is no more need of haste in it than in any other duty—the Lord's Supper, etc.

He predicts Presiding Elders will go down. If our cause so requires, all right. Close communion is going down—not will do so—it *is* doing so.

We have met all his little points. They had nothing to do with the merits of the question whatever.

We again arrest your attention to our pains in relying on facts, in the Bible, and when treating of the Baptist church, we took only *their* recognized standards and allowed *them* to explain their own principles. We have all the time allowed Dr. Graves to explain and expound Baptist principles for the parties he represents. On the contrary he has assumed the right to garble our authorities, distort our language when even correctly reporting it, and he has spread a drag-net far and wide and raked the whole slimy depths to see what he could drag up and use as an exhibition of chagrin and spite against our church. Sad and mortifying has been his failure.

We now review our Scriptural arguments in brief and in part only. We started out with the Oneness of the Church in all ages. We come to the question—

WHERE THEN IS THE PRINCIPLE OF IDENTITY IN GOD'S CHURCH?

1. It is not sameness of the form of worship; for these varied in all ages, and during all dispensations. Abel's, Enoch's, Noah's day—Abraham's Moses' John Baptist's Christ's.

2. Not in sameness of ordinances or ceremonials—2000 years more. Then 400 years, only circumcision. Then it suspended 40 years, Josh. v. 1-8. Other ordinances introduced—Lev. viii, xiv., xv., xvi., etc.

3. Not in identity of ministers, etc., Patriarchal—Mosaic—a double Ministry—so in Christ's day.

4. Not in sameness of the people, as Jew, Gentile, bond, free are to come again.

5. It *must*, then, be in its principles and design. These have ALWAYS BEEN ONE. Hence, Heb. x. 38, 39; xi. entire; xii. 1-22; Eph. iii. 15. I Cor. x. 3, 4; I Pet. i. 9, 10, 11; John i. 12, 13, 17, 18; Gal. iii. 6-9; Rom. xi.; iv. 3-11. Deut. vi. 4, 5; Mark xii. 28-34; Matt. vii. 16, sq., Matt. xxi. 33, 38; John, x. 1-16; xv. 1-9; Rom. iv. 4-9; Gen. xv. 5, 6; Eph. ii. 10; Ps. li. 1-10; Eph. v. 25, 26; Titus iii. 5-7; Is. i. 16, 18; iv. 4, 11; iv. 3; Ezk. xxxvi. 25, 26; Rom. ii. 28, 29; Rom. iv. 3.18.

For he is not a Jew, which is one outwardly; neither is that circumci-

sion, which is outward in the flesh ; but he is a Jew, which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter ; whose praise is not of men, but of God.—Rom. ii. 28, 29.

For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised : that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed unto them also ; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of *that faith* of our father Abraham, which he had *being yet* uncircumcised.

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.—Rom. iv. 3-13.

Note here, we are pardoned as Abraham was, as David was, follow *in the steps* of Abraham.

6. What, then, were the essential principles that reigned through all dispensations, and constituted the unity, the *eternal oneness* of the church. Only the essential conditions of personal salvation. Nothing else was a condition. The cleansing efficacy of Christ's blood applied by faith through the Holy Spirit constituted this. Gen. vi. 3, 5 ; xv. 6 ; Rom. iv. 3-5 ; Is. liii. p. 5, 6, 10 ; Ps. li. 2, 7, 10 ; Is. i. 16, 18 ; iv. 4 ; xlv. 3 ; Heb. xi. and former references, I Tim. i. 5 ; I Pet. i. 9 ; Rev. xiii. 10 ; xiv. 17, 18.

Love works no ill to his neighbor : therefore love is the fulfilling of the law."—Rom. xiii. 10.

For the Kingdom of God is not meat and drink ; but righteousness and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men.—Rom. xiv. 17, 17.

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned :—I Tim. i. 5. Receiving the end of your faith, even the salvation of your souls.—I Pet. i. 9.

7. The Methodist Episcopal Church South, and North, always has, and does now teach these principles, observes the ordinances of the church, has every essential and even partially non-essential, constituent, principle and fact, going to constitute the church of God from any stand-point, and has the endorsement of all original Baptist writers, and founders of their church.

8. The unity of the church then is reduced to this : They *are one in Christ*. Eph. iv. 13-16 ; John xv. 1-7 ; xvii. 21-23 ; x. 7, 16. They are one bread, and one body : I. Cor. x. 17—*all who have partaken by faith of Him.*

a new church (2) where he organized separate congregations, officering them, etc? He did not pretend to try to show it.

4. We turned to Apostolic records and found that in Acts i. the Apostles and one hundred and twenty disciples (v. 15) elected one in place of Judas. Now these were eleven preachers representing no one single congregation, but the whole church. So the one hundred and twenty disciples belonged to no one congregation, but disciples from various places there present, and as a whole they act.

Acts vi. 1-6, presents a case of church action again. It was by "the multitude of the disciples" and the Apostles. When a proposition "pleased the whole multitude" of those, "the twelve called," "they chose Stephen," etc.

Acts viii. 14. We learn that "the Apostles which were at Jerusalem" sent Peter and John to take charge of what the deacon Philip had done in Samaria. By congregational rules this could not be done. When Peter went to the Gentiles (Acts x.), "the Apostles and brethren that were in Judea," took the matter in hand, "contended with him, xi. 1, 2, and settled on their policy, verse 18. Here we see again just the reverse of Baptist principles. The brethren "in Judea"—the whole body of believers, maintained the right to determine this question, not the local congregation established in Cornelius' house. In Acts xv. 2, "the Apostles and Elders" at Jerusalem settle the great question raised, though it was for distant churches. Here there is the reverse of all congregationalism. These facts, in the light of the fact that congregationalism never had existed, settle the question. Hence the words of Paul, Acts xx. 27-29—"Take heed to yourselves, and to all the flock, over which the Holy Ghost hath made you overseers"—Bishops—"to feed the church of God," etc. Here they act over the whole church, not a single congregation.

We showed the force of Christ's rule—"by their fruits ye shall know them!" We gave a history of the condition of Europe when Methodism rose, as well as of the American Colonies.

What were the doctrines preached then by Baptists? Old time, iron-clad Calvinism of the most terrible character; for, unlike other Calvinistic bodies, whose learning and prudence greatly modified the system, the Baptists—"Particular"—went the whole length—hesitated not, but followed it into all its logical consequences, and preached infant damnation with a holy delight, while it was declared by them that it prejudiced the case for the sinner to do anything in the way of repenting and seeking salvation! They made man as passive in regen-

eration, and the use of the means thereto, as a piece of iron.

While this was the order of the day, let us hear the position of Watson, our standard Theologian—*Institutes*, p. 391—2 Part, ii. ch. xviii. He tells us in Paul's language, "the FREE GIFT came UPON ALL men unto justification of life." Capitals his. Hence he says, "all children, dying in infancy, must partake of it." The free gift is "the full reversal of the penalty of death," and "as fully within the reach of infants dying in infancy, as within the reach of adults living to years of choice." "It is by rejecting it that adults perish." Fletcher and Wesley are equally clear and distinct, but we need not quote more, when all honestly inclined people in the land know what we preach.

We saw what was the paralyzing effect of such miserable preaching. Dearth was in all the land. The other wing of their church preached the completest Arianism, Socinianism, and mutual hate and anger distinguished both sects. But for the civil law restraining they would have devoured each other in England. Being feeble they were compelled to keep the peace. Benedict, Backus, Cramp, their historians—sweeping from to-day back to 1771—for Backus began to write it then, and worked at it thirty years—give us a doleful picture of their success.

This is a doleful picture for the Church. Now you claim 1,500,000 members. Your historians—Jeter, Benedict, and Cramp, all give us the credit of this impulse. By their fruits ye shall know them. Here are some of our fruits. We not only number two adult members to your one, but all your gain you owe to us. "By their fruits ye shall know them!" Is that so? Now by the speed Baptists were making in the one hundred years they had, to-day they would have numbered some six thousand (6,000). We would thus have five hundred and eighty-three members (adults) to every single member in their church! And this is the saucy little creature we found stuck fast in the quicksands, mired down in doubt and the endless mazes of oriental mysticisms, and with a strong and generous hand, lifted you out, taught you to rig your sails, throw overboard a world of worse than useless rubbish and debris, and start again with propitious skies and favoring gales. But the coolness of the situation is, we found you shivering, freezing, dying, and kindled a great fire about you and when warmed into life, you turn and say—why it was no fire! and you strike for the lakes again.

The grand, newly-rigged Methodist ship, with a shouting, singing crew, a full armor, and manned for every conflict, came grandly over the waters, dashing the billows off with a

power and grace that made all hearts leap with just pride and satisfaction, when suddenly she came upon the Baptist ship, all dingy, shivered, leaking, and wallowing in the waves, every pump agoing to keep afloat, and absolutely in the hands of a gang of pirates—held fast between the semi-infidelity of Arianism on one hand, and the cold, lifeless Mohammedan fatalism on the other. A few broadsides from our Man-of-war sent the captors to their dens, released the craft, took her into docks, had her repaired, kept out of water long enough to get dry and well cleared, when, no sooner does she start out than she squeaks out, “You are no ship—you are only a skiff—a society!!”

Ah, sirs, we are glad we had this question up, after all. If this conflict, invoked by the Baptists of the South and West, is to go on, it will be short and decisive. It will not last long, we assure you. In the vulgar language of the world, we have the dead wood on you. It is too late in the day to bring on such a conflict. We had become excessively peaceful. Our people had been playing a most contemptibly pusillanimous part in some places, we are forced to admit. There are many Methodists who would take their children to your churches, and sit and be outraged, vilified, misrepresented, traduced, and showing the brains of an oyster and the moral courage of a snail. They would plead with our people—oh, for the Lord’s sake, don’t preach on these subjects—it will produce “hard feelin’s.” My great-grand-aunt’s great-grand-nephew married the great-grand-neice of a Baptist and we don’t want any “feelin’s” hurt! Gentlemen, that game is played out!! That day is past. Those old idiots have to take a back seat for a while. And we are largely indebted to you, Doctor, and those of your kind, for this. Forbearance ceases to be a virtue sometimes, even in old dotards and Rip Van Winkles. “Patroclus’ wounds have raised his drowsy powers.” Sir, we have cleared our vessel for action. Our columbiads are on pivot and range taken. We mean business. We will have peace. Yes, sir, conquer a peace. We can—we will sweep the seas and clear the land of such attacks. Dr. Graves has talked of persecutions. Why you never knew what persecution was in comparison with what Presbyterians have suffered, what Independents suffered in the dark times of the seventeenth century in England and Scotland and Switzerland in the sixteenth century. You know nothing of what it was as compared to that of the Hollanders in the same seventeenth century and sixteenth. You were rather the pets of Romanism, because they knew if the Lutherans, Presbyterians and Independents were crushed, all

the Baptists and Anabaptists of the world would not make a good breakfast spell. They tickled and played with you as a mischievous cat does a mouse she has at her command. She wished to *use* you. She saw you were susceptible. She inflated your vanity, pandered to your liking, that she might use you as a means of dissention among Protestants, so as to bring it into all the disgrace possible, by civil wars, excesses and every form of fanaticism. Hence she loves to tell, as she does constantly—that the Bible taught Munzer murder, Stork, and his companions, as Anabaptists, to have a community of wives. She gloats over such things as a means of disgracing Protestantism. But my time is nearly out—I must close.

Methodism revived Christianity. It saved Protestantism at the last gasp. We appealed to the Bible, and proved that we are a Scriptural church. We appealed to its principles—we proved they sustained us. We tested the question by the rule Christ gave us, and we found it more than vindicated our claim. As to the Baptists, it is *only* on general principles we can allow that they are a church. They are a church irregular, not Scriptural in form, nor in all doctrine, nor in all leading practices, but pass muster on a platform of general principles—just as a whole.

Members of the Carrollton church—“ye are a chosen generation”—whose duty it is to vindicate your title to the exalted honor of being Methodists. Let the purest principles of our holy Christianity live in your hearts, bear fruit in your lives, and amid all the proscriptions that intolerance can put upon you, the liberty it may offer you, or aspersions it may cast upon you, you will ever enjoy an enlarged prosperity and at last be welcomed from the Church militant to the church triumphant.—*Time out.*

DR. GRAVES' SEVENTH CLOSING REPLY

MR. PRESIDENT:—I have made an honest endeavor to discuss this proposition, and not to yield to the powerful temptation urged upon me, to leave it to discuss the claim of Baptist Churches to an unbroken succession, which has nothing to do with the question whether the local M. E. Society here in Carrollton possesses the Scriptural characteristics of a church of Christ, or a branch of the same. As he has spent so much time upon this question, I will say this: It is one of the deepest convictions of my faith, that essential continuity is one of the Scriptural characteristics of the Kingdom of Christ, which I understand embraces all his true, visible churches on earth, and I will now sum up and place before you all I have intimated upon this point, freed from the distortions and false colorings my opponent has placed upon them.

I believe that the Word of God clearly teaches that from the time the visible kingdom of Christ was established on this earth, and it must have been subsequent to Daniel's prophecy, (see Dan. ii. 44), it must have been after the rise of the Grecian, and in the time of the Roman kingdom—it was "never to be broken in pieces," destroyed or "given to another people" than the "saints," but was to "stand forever." It matters not whether we can trace its unbroken continuity every day or year or century—yet the Word of God standeth forever. The Church of Christ must have a history. Christ declared that he builded, founded, called into existence his own church, and the gates of hell were not to prevail against it—it was not to be annihilated by the sword nor destroyed by the corruptions of Satan. If Christ's words be true, His Church has had a continuous existence from His day until our own, and if His words are not true He is not the Christ of God, and we have no Savior. The question then is not so much whether we can trace the history of His Church for every month or year or century, but whether He uttered a truth or a falsehood, whether the book we call the Bible be true, whether we have a Savior. Paul, addressing the Hebrews said, "We therefore receiving—*i. e.*, having received a Kingdom which *cannot be moved*." This was the visible organization which Christ had called into existence, and it was not to be moved from the face of the earth any more than it was to be shaken down

it in a recent number of its Review, its claim would be as valid as is that of Methodism to be so considered and recognized, for, until 1784, Methodists were only "Societies," and were constituted into a "Church," by the Superintendent simply writing it so, and writing himself a Bishop.

The first argument I have urged to prove the negative of the question is :

I. They were not originated to be churches, nor are they recognized as such by the Bishops nor the Book of Discipline.

(1.) That the first Society like this ever formed by John Wesley he called a "Society," and not a church, and all others he ever formed like it in England and America, he called Societies.

(2.) Coke and Asbury and all the first Methodist leaders in America called them Societies.

(3.) All the Bishops North and South, in their pastoral addresses for ninety-two years past have called them Societies.

(4.) The Discipline denominates each one a Society, and no one of them a church.

(5.) There is not a Bishop nor a traveling preacher in the Methodist Society, who has membership in any one of them!

(6.) The "General Rules" by which the members are governed, denominate them "Societies."

(7.) No one of them, nor all of them together can do what the Discipline declares each particular church can do, *i. e.*, change or abolish rites and ceremonies—see Art. xxv.

If the question is not settled by this argument and proof, then we are ignorant of the force of proof and facts.

II. This Society and the whole scheme or system of Methodism was invented, devised, originated by two unregenerated men—who did not profess to pattern it after the Divine model found in the New Testament.

It is therefore, in the language of a distinguished Methodist author, merely "a human institution" and entitled to no more reverence or respect than any other mere human organization, as a Masonic Lodge or a Temperance Society, and therefore, those who join it do not join a church of Christ or a branch of the same, any more than he would by joining one of those human Societies. But the Church of Christ is of *God* and not of *man*, is from *heaven* and not of *earth*—was originated and set up by Jesus Christ himself when on earth—and not by apostle nor prophet, and much less by unregenerate men. The church which Christ left at Jerusalem was the appointed model of all future churches that have a right to assume the name of Church of Christ.

I have shown that for man, however pious, to originate and set up an organization radically different and to preach it for a Scriptural Church, and influence the people to enter it under the delusion that they are entering the Church of Christ, is an act of rebellion—high treason against the King of Zion.

III. The M. E. local Society in this place lacks another essential and vital characteristic of a Church of Christ, it has an unscriptural membership.

The only condition required of any one by the Book of Discipline is simply a *desire to be saved* while it receives and introduces the infants of all classes by baptism into its membership, and thus in one generation could it prevail the entire population of the nation would be gathered into it. So that if it is indeed a church it would not only annihilate by absorption all other denominations, but make the church co-extensive with the nation.

A scriptural church receives no one except upon a personal profession of faith in Christ and regeneration of heart, and hence is a spiritual body,

and in this respect answering to the definition of the Discipline, "a congregation of FAITHFUL MEN," those called to be saints—"the saved."

A society that by organic law admits the unregenerate equally with the believer, the infant equally with the adult, lacks an essential characteristic of a Scriptural Church.

IV. The local Methodist Episcopal Society in this place, and similar ones in every other, are without scriptural baptism, and therefore can in no sense be considered a scriptural church. There are some things touching which all professing Christian churches and writers are agreed, and this is one of them. 1. Without scriptural baptism there can be no Scriptural Church. I have demonstrated that the act or acts performed by Methodist ministers for Christian baptism are not such, because—

(1) They have not the scriptural authority to baptize anybody, and, therefore, their acts are null and void. The officers of a Masonic Lodge, or of any human institution, or the Young Men's Christian Association, have no authority to administer church ordinances because the bodies of which they are members are not churches. Methodist societies are human organizations and have no more authority to administer Church ordinances than non-ecclesiastical institutions; and

(2) Their sprinkling, and pouring, and more often moistenings, are not the act Christ himself observed, specified, and commanded, nor can all the authority of a thousand human societies, nor ten thousand members, and Bishops of such, sustain these for the immersion Christ commanded. Those who have received only such are unbaptized as certainly as God's Word is true—and

(3) The design and end for which the society here or the Methodist Episcopal organization of America administers the rite it calls baptism, is not merely unscriptural but perverted, and imperils the souls of those who receive it.

I have shown beyond possible cavil or contradiction, that "baptism" so called, is administered by all Methodist ministers as a "sacrament," a means of saving grace, in the ordinary way the appointed means of regeneration—so that without it in the ordinary way infants even cannot be saved unless baptized. It is palpable in this doctrine that my opponent has not attempted to show that I have misquoted or misconstrued the language of either the Discipline of Wesley or of his standard authors. How could it, when Bishop Cummins followed by a body of Episcopal ministers severed from the Episcopal Church because this doctrine confessedly characterized its Rites? Yet the Rites of Methodist societies is not a copy of that Episcopal Rite. This doctrine of the Discipline and the Methodist standard is today troubling the conscience of hundreds of the most conscientious of the ministers and will trouble more and more until it is expurgated. This has been the design of baptism, as taught by the society, though the act is immemorial, it is and can in no sense be considered Christian baptism.

The M. E. society in this place does not and cannot administer the Lord's Supper since it has no authority to do so more than a Masonic Lodge has because a human society; and 2. Because it administers grace and wine, which it calls the Lord's Supper as the Romanists do, for a sacrament—a means of grace, of conversion, of the pardon of sin, and salvation. This is not only utterly to pervert, but it is to subvert and utterly destroy the institution, and again it administers the rite to the professedly ungodly and unconverted, to convert them, and to the baptized, contrary to the order of the Word of God.

We must if we credit the words of Christ look upon the ordinance as administered by Methodist societies as null and vain service, for He said "it shall be to you as nothing, if ye observing or willing to observe for sometime the commandments of men."

VI. My sixth argument mainly embodies my two last, the doctrines of the M. E. Society are unscriptural and subversive of the Scripture and of Christianity.

I have developed its teachings in connection with the ordinances, and to these I add another doctrine, that man's justification in the sight of God and salvation is dependent upon his own works of righteousness, and that this falling, the regenerated and adopted child of God will be cast off forever. This last will be discussed under the last proposition, and I leave it until then.

VII. My seventh argument was that the M. E. Society here and elsewhere is not organized and built according to the divine model given us in the New Testament, but in direct contravention of it, and the teachings of Christ.

I showed how the Apostolic churches were organized—in no sense as legislative but as executive democracies,—the whole body of the qualified membership having an equal voice—the ministers only the equals of each other.

And then by Methodist standards I showed that Methodism was a "Great Iron Wheel," a hierarchy—a ministerial despotism—and in the language of Bishop Bascom not only an "oppressive, despotic and irresponsible government, but one that libels the very genius of Christianity." Let it be remembered that this is the language of a man who was made a Bishop.

And now, Mr. President, you have heard his concluding speech upon this question. He has of course stated all his strongest points, as he has made his most fervid exhortation. You and all of us can see all that he has even *claimed* to do. Has he, as was incumbent upon him as a logical debater, shown what the characteristics of a Scriptural Church of Christ are, and then proved that the local M. E. Society here possessed these characteristics? Not a word of it! Has he in answer to my request a full score of times repeated, and to my reasonable demands, defined a *visible* Church of Christ, an organization that has laws and ordinances whose locality is on *this* earth? Who will say he has? No one. Though called upon most respectfully and most urgently for five days past to know if he will endorse the definition of "Church" given in the XIII. Art. of his own Discipline, has he answered yes? If any man or woman in this audience has heard him, will you raise your hand? . . . No one has heard him!

Now I put this question to you all, would it not have been more becoming in him, who stands here as the professed and endorsed champion and defender of Methodism to have fairly, manfully and honorably, answered this question and accepted the defence of his Society and Discipline than to have spent his time attempting to pick some flaw in one of the links of the chain of Baptist Church Succession, a matter that has no more to do with this question than the question whether there be or not a northwest passage? Though it has been sought for three hundred years in vain, it has not been proven that there is none but as every new explorer has pene-

trated farther than the last, so it has been with Baptist history—the more thoroughly it is studied the clearer their claims—but one thing is manifest, Baptist Churches antedate any other existing religious organizations, and if they have not stood continuously since the ascension of Christ, then no Christian Churches have been on earth during *all* this period—but, another thing follows, if Christ has had witnessing Churches during all these ages, as he declared he would have, then Baptist Churches are those bodies—and to my mind the intensity, persistency and malignity with which Baptists are opposed and hated, and their distinctive principles have been and still are assailed by both Catholics and Protestants, as they were by Judaizing and Ritualizing teachers in the days of the Apostles, is to my mind an additional and a convincing proof of their claims.

But I was saying, I have presented seven honest objections to the claims of his Society, which I deem fundamental, and unanswered, must be considered as fatal to his cause, and has he met them, has he attempted to meet them? Has he even noticed them? Is not this strange? Would it not have been more becoming in him to have done so, and more satisfactory to his friends, than the chaffy and *ad captandum* exhortations with which he has regaled their partizan pride? But if he can afford thus to sacrifice himself and his cause, I should not complain. But here I put it on record, that he has from the beginning, persistently refused to discuss this question as he did the two last. I have had no disputant for the past six days. When a man refuses to define his terms, he ceases to be a disputant, and becomes a *wrangler*. Were I to re-discuss this question with him, I should appeal to the Rules, and refuse to occupy a moment's time until he had defined his terms; and I advise all who follow me to do so. But I will now tell you why he would not define a visible church. I will tell you why he has refused to endorse the definition laid down in his Discipline. *He knew it would be instant death to him to do so.*

There is not a definition of a Christian Church given by any Dictionary or by any protestant denomination of earth, that would include the Methodist Episcopal local Society of Carrollton. It is, indeed, as says Inskip, unique, *sui generis*, unlike every other religious organization on earth, like itself alone. If it is a Christian Church, no other religious bodies on earth are, or can be, and to direct your eyes away from it he has talked to you about the "invisible church" of theologians, a mere idealistic conception, but existing neither in Heaven nor on earth—nowhere except in the imaginations of men, and thus he has mocked the patience of the thoughtful,

and egregiously imposed upon the ignorance and credulity of his own brotherhood. And I will tell you why he has not told you, if he or any traveling preacher or Bishop has his membership in a local society like this here in Carrollton. If he should answer yes, he knew the Discipline would disprove his assertion and every living Methodist would know he answered falsely. If he answered no—then he would be confessing before this audience that he did not belong to a Christian church of any sort on earth!! Then the question would come up in the minds of Methodists here, and everywhere, who read this discussion: If the Methodist Episcopal local societies are indeed churches, how is it that a minister never was and never can be a member of them? But if the annual conference, the preachers' church, is indeed the Church, then why not let the laity have membership with them in it?

But I have shown by the decisions of the Supreme Court, that the only church of any sort and in connection with Methodism, is not the local Society, not a Quarterly, District, or Annual Conference, but the General Conference, which has an existence only two or three weeks at a time, once in four years, and in which no bishop, presiding elder, minister nor lay member—no Methodist in America has membership! and thus by the decision of the Supreme Court of the United States, which decision was accepted and endorsed by the Methodist Episcopal Church South, the local Methodist Episcopal Society here in Carrollton is not a church nor a branch of a Church of Jesus Christ.

But I must close. Those of you who can believe my opponent when he affirms that Cardinal Baronius, a *standard* historian of the Catholic church, falsified the facts of history, when he gave the very text of the letters of Bishop Gregory, both to Bishop John of Constantinople and the Emperor,—I can only pity your credulity. I will record my testimony that an opponent more reckless in his statements I never encountered. I am simply astonished beyond expression. One thing is settled that has been so universally denied all over this land. The Doctrinal Tracts did, when "The Great Iron Wheel" was written, contain all those extracts on baptismal regeneration that I quoted from it, and that that very identical treatise on Baptism is in Wesley's words, and is endorsed by the Methodists of both continents.

